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VEDIC MAGAZINE

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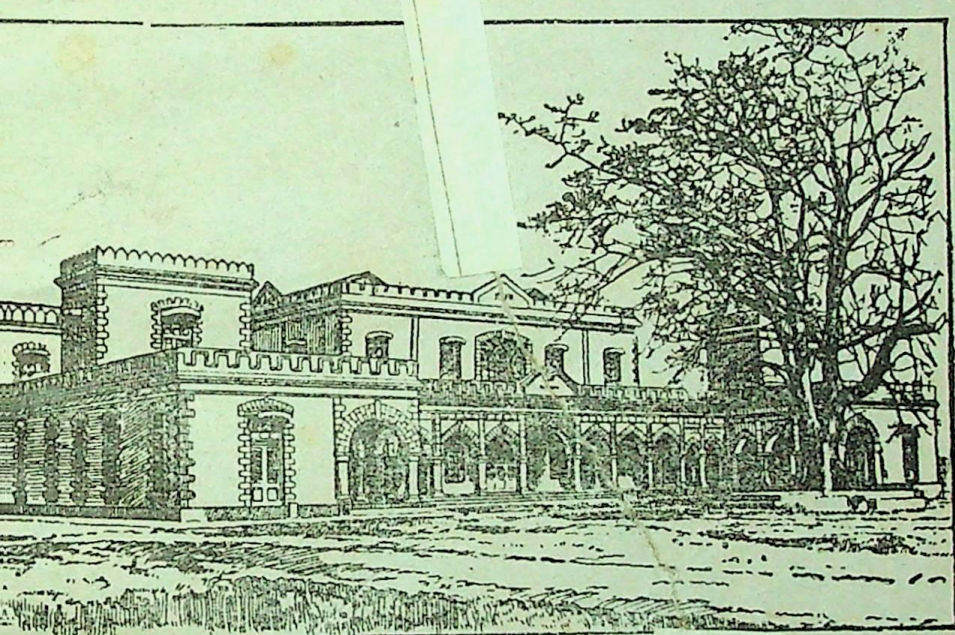
# THE VEDIC MAGAZINE

AND

## Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

PHALGUN, 1972—FEBRUARY, 1916.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a  
 of absolute independence and fearless regard for truth," to the notice of all who are interested  
 y in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator*  
 As a rule its articles afford interesting reading and its contributors are men who n  
 o be heard.—*The Hindustan Review*.



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**PHALGUN, 1972.**

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पुस्तक सं.	.....
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गुरुकुल विश्वविद्यालय कांगड़ी.	

THE

# VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु) .

Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

VOL. IX. } PHALGUN, 1972—FEBRUARY, 1916. { No. 9.

## NOTES.

पुस्तकालय  
गुरुकुल कांगड़ी

### The-All India Muslim League.

The peculiar feature of the proceedings of the session of the All-India Muslim League was the feeling of goodwill and friendliness towards the Hindus which characterised all speeches delivered in the League from that of the learned President downwards. Mr. Muzahar-ul-Haq's Presidential address is characterised by ability, fair grasp of the subject and fearlessness. Referring to the eternal Hindu-Mahomedan problem, the President said :

About what we owe to our non-Muslim fellow subjects I have never concealed my opinion before and I can only repeat here what I have often said. I am one of those who have never taken a narrow and sectarian view of Indian politics. When a question concerning the welfare of India and of justice to Indians arises I am not only an Indian first, but an Indian next and an Indian to the last, an Indian and an Indian alone, favouring no community and no individual, but on the side of those who desire the advancement of India as a whole without prejudice to the rights and interests of any individual, much less of any community, whether my own or another. But whenever any question arose on which there was a clear and unmistakable Divine injunction conveyed to me by my God through my Prophet, I could not even



consider, let alone accept as correct, anything conflicting with that injunction, no matter on what mundane authority it was based. With Divine authority as my only guide I will be not only a Muslim first, but a Muslim next, a Muslim to the last and a Muslim and nothing but a Muslim. People may scoff and laugh, but I hold firmly to these convictions. In the affairs of my country I stand for goodwill and close co-operation between all communities with a single eye to the progress of the motherland. If we look sufficiently deeply into the different questions affecting India we should find hardly any which does not affect all equally. Are we less heavily taxed than are our Hindu or Parsi brethren? Do the repressive measures passed during recent times weigh less heavily upon the Musalmans than upon the Sikhs or the Marhattas? Are the newspapers of Muslims more free than those of the Hindus? Does the administration of justice produce different effect upon the different communities of India? Are the rigours and invidious distinctions of the Arms Act reserved only for the martial races, and are the non-martial free from them? No. The truth is that, in essential matters such as legislation, taxation, administration of justice, education, we are all in the same boat and we must sink or swim together. No doubt, there are occasions when differences arise which lead to heated discussions, and in the excitement of the moment hard words are said on both sides which are regretted afterwards. Take, for instance, the question of special electorates. We all remember the bitterness of feeling produced by the controversy, and, I am afraid, this still rankles. You all know my views on the question, views which I am afraid, have not found favour with the vast majority of my community, but, in my humble opinion, and I say it with due deference to the opinion of others, there is no reason, why such questions should not be solved by the trusted leaders of all communities at a round table conference, discussing matters in a friendly spirit. There are a few other questions of temporary interest, which do not in any way affect the essentials of our corporate life as citizens of a common land and could be easily solved by a little sobriety of judgment, based upon the principle of give and take.

The case for the absolute unity of the political interests of the two principal communities that inhabit this ancient country of ours has never been stated more admirably. The logic is faultless and the line of argument sound. What we fail to perceive, however, is that if the political interests of the two communities are so absolutely identical—as, doubtless, they are—where is the justification for a separate organisation for safeguarding the special political interests of the Muslims. When, as Mr. Haq admits, there are no special interests, why should there be a special political organisation to safeguard them. Is the League to safeguard what is non-existent. Hindus and Muslims differ in religion and social policy. There is, therefore, a very fair case for separate organisations to deal with religious and social problems peculiar to each community. When



Muslim *qua* Muslims have no disabilities or grievances of apolitical character, where is the need of dissipating national energy by formulating identical, political demands from two platforms not allied but rival and of giving a handle to the enemies of our joint aspirations who openly say that the existence of two separate political organisations is a proof positive of the diversity of the political interests of the two great communities and of the fact that educated India is not politically one unit and, therefore, its demands are not entitled to the weight which united counsels alone can claim. The least convincing part of Mr. Haq's speech is that in which he seeks to justify the continued existence of the Muslim League as a political organisation separate from the congress. He has not been able to lay his finger on a single point on which the interests of the Hindus and the Muslims as political beings under British rule are different. Says he :

Muslims as well as Hindus have to solve their own particular problems. The Haj question is peculiar to the Muslims and affects them nearly, while the problem of caste does not press us so closely as it does our Hindu brethren. Well, *it may be objected that these are religious and social questions and have nothing to do with politics and the propaganda of the League. True, but these are, after all, questions which have to be solved separately by the different communities in their own ways and according to their own feelings and requirements.* As a matter of fact, and speaking personally, I go further and think that even in such questions there are factors involved such as the economic and sociological, which interact, however remotely, upon all communities and thus affect the Indian people as whole.

The italics are ours. If words have any meaning, Mr. Haq's line of argument inevitably leads to *one and only one* conclusion and it is this that separate Muslim and Hindu organisations are needed for the consideration of peculiar religious and social questions which "have to be solved separately by the different communities in their own ways and according to their own feelings and requirements". Does it not logically follow from this that separate Hindu and Muslim organisations are not needed for non-religious and non-social purposes or, in other words, for the discussion of political problems. It is hardly logical to accept a proposition as true and to deny its obverse.

If Mr. Haq must abide by the logical implications of his position he must try to merge the Muslim League into the Congress or to have it affiliated to the Congress as a branch organisation. If, however, this is difficult of accomplishment, let politics be excluded from the purview of the League and let it confine its activities to the work of religious, social and educational reform.



### Rowdyism in the Muslim League and its Psychology.

We take the following from our esteemed contemporary of the *Leader* :—

The fears that were entertained in various quarters over the present session of the All-India Muslim League were partly realized this afternoon when the League resumed its adjourned sitting to carry through the brief programme before it though what threatened to be a very serious disturbance was averted by the tact, coolness and great presence of mind displayed on the occasion by Mr. Mazhar-ul-Haq, president, and by other Moslem leaders who were in attendance. By two, the time appointed for the meeting, almost all the members of the League were in their seat, but the portion reserved for visitors was, to a large extent, unoccupied. About half an hour before the meeting Mr. Edwards, Commissioner of Police, had sent a force of about fifty policemen armed with *lathis* and were kept in readiness in an enclosure just in front of the pandal, while half a dozen European police officers under Superintendent Walker were patrolling in the grounds. Later, however, Mr. Edwards accompanied by his three deputies also arrived at the spot. The acting chief presidency magistrate Rao Bahadur C. H. Setalvad was seen in the company of the commissioner of police at the later stage. Inside the pandal several C. I. D. officers, both European and Indian, had taken seats as visitors by payment of fees. When the president stepped on the *dais* he was loudly cheered and just then the visitors' seats which had been unoccupied were filled by large numbers who came in a body.

The business before the meeting was very brief. The first resolution expressed the loyalty of Muslims and the second prayed for an extension of Lord Hardinge's Viceroyalty. The next one related to the formation of a committee on the question of self-government. The agenda also contained a resolution urging communal representation on all self-governing public bodies. This seems to have influenced the mind of Mr. Hasrat Mohani of Aligarh who had before the commencement of the proceedings given notice of his intention to move an adjournment for as he said subsequently, at the compromise arrived at in the presence of the Governor of Bombay, no other resolutions except those of loyalty and for the appointment of a committee on the question of self-government and formal matters was to be brought forward.

The proceedings commenced by the president declaring that the first resolution on loyalty was to be moved from the chair.

Mr. Mohani thereupon raised a point of order and said that his motion for adjournment must be discussed first.

The President.—Please sit down.

The ruling of the chair was obeyed.



The president, in putting the resolution to the meeting remarked that he had said all that he had to say on this subject in his speech the previous day and asked if there was any dissentient voice among them. (Cries of 'no, no'.) The president declared the resolution carried.

The second resolution about the extension of Lord Hardinge's Viceroyalty was moved from the chair and carried with acclamation.

The president next called upon Mr. Jinnah to move the third resolution.

Mr. Mohani :—I rise to a point of order. My motion is for an adjournment and it must be discussed first.

The President.—Please sit down. I have already informed you that your motion is out of order. (Cries of, 'Sit down.' Don't dictate to the chair.)

At this stage Moulvi Abdul Rauf, former secretary of the Anjumaniul Islam of Bombay, who was occupying a seat among the visitors, rose and shouted demanding that Mr. Mohani should be allowed to speak. He said this was a meeting of Mahomedans and not of Hindus.

Then followed a confusion but peace was soon restored and the president appealed to them all to believe that he was not acting in a despotic manner. He said that he firmly believed in the word of his God. Quoting an Arabic passage he asked them to 'put faith in his words if they were Mahomedans. At this another Mahomedan from the visitors' seats got up and said, 'If you were a Mahomedan you ought to appear like a Mahomedan. Quran asks you to dress like a Mahomedan. You must speak the Mahomedan tongue. You pose to be a Mahomedan leader, but you can never be a Mahomedan leader.'

Wild scenes of disorder then ensued when a number of men began to shout and became rowdy.

While the scenes of disorder were going on Abdulla Samat Khan, head of the Pathan community of Bombay, Moulvi Abdul Rauf and several other Mahomedans followed by Sirdar Saheb Suleman Cassum Mitha, c. i. e., who was in the beginning against the League holding its session this year but who subsequently was a partly to the compromise, rushed towards the *dais* and began to speak vehemently. The Pathan leader, who was in front, said he objected to the proceedings being conducted in any language but Urdu or Persian. The proceedings of the meeting affected the Mahomedans and he wanted to follow what was being said there. There were many present at the meeting who did not know English. How were they to know that nothing against Mahomedan interests was being said.

(A voice from behind shouted that the president yesterday had spoken of a Hindu Governor of Kabul.)



The Pathan leader was then called upon the *dais* by some Mahomedan leaders and the president shook hands with him. They pacified him and assured him that the remainder of the business would be conducted in Urdu. These leaders also succeeded in restoring order temporarily and further decided to allow Mr. Mohani to address the meeting.

Speaking in Urdu Mr. Mohani said that he belonged to no party and he did not want to say anything against the president. They had arrived at a compromise to pass only three resolutions and they ought to adjourn after passing the self-government resolution.

This was followed again by shouts saying, 'What guarantee there was that the very same resolution, the terms of which were agreed upon at the compromise meeting, would be moved.'

Mr. Mitha said that he could not yet understand why they should have conducted the proceedings in English yesterday. This was a sham. Yesterday they brought the Congress leaders to the meeting and lustily cheered them. They were transacting business in the name of the All-India Muslim League but they were a Congress body.

Maulvi Abdul Rauf said that at all meetings the loyalty resolution was put first. Why should they have moved those two condolence resolutions yesterday?

The president assured every one that they would not alter the self-government resolution as drafted and settled at the compromise meeting even by one letter.

At this the same man who had taken objection to the dress and appearance said that they would not rely on a Kafir Mussalman who did not dress like a Mahomedan and keep his beard.

Maulvi Abdul Rauf said that they had not come there to hear from the president that his word was God's word.

Mr. Mitha then became more excited and he said that they were merging the League into the Congress and were acting as dictated by Congress leaders. They had upset the object with which he and other Mahomedan leaders had established the League. They had sunk the League in darkness and were wiping it out of existence, and were converting it into the Congress.

Tumultuous and wild scenes continued for some time, rowdies blocking the passage and making it impossible for business to continue. The leaders on the *dais* preserved great coolness and while the rowdies were shouting and were getting more and more excited they apprehending the worst managed successfully to send all ladies away in motor cars through the back entrance. Perceiving it impossible to proceed with the business the president, after consulting the leaders, adjourned the meeting remarking that it was his great misfortune that he had to adopt such a course but he and all his Moslem friends believed that this was the wisest course to take under the present circumstances.



The leaders retired into the president's room and stayed there for nearly an hour until the rowdy element had dispersed. Nothing untoward happened. On the contrary, the president was cheered when he left.

The question whether the sessions will be continued and if so when and where and under what restrictions is to be decided shortly for which an informal meeting had to be convened.

The adjourned meeting of the All-India Moslem League will be held tomorrow morning at the Taj Mahal Hotel.

It is, indeed, deplorable that such a disgraceful scene should have occurred and that any responsible Muslim leader should have demeaned himself so much as to rouse the fanaticism of rowdies or to hire them.

It is still more deplorable that the police although they were there in such force did not clear the pandal of visitors who had no authority to interrupt the proceedings or to participate in them at all. It is also shameful that a C. I. E. should have forgotten himself so far as to blame the President and others for the simple act of courtesy involved in cheering honoured guests and seating them in the platform. But this rowdyism must have a history behind it and a psychology as every event, good and bad, doubtless has. To us it seems that the Muslim League was first founded to further the separatist movement and not with a view to promote union. Its object it was to safeguard separate electorates and to secure the extension of the pernicious principle to District Boards and Municipal Committees. Many titled nobodies joined the League because they believed that the League would secure for the Muslims preferential treatment—not earned but graciously conceded—as a price for refraining from political agitation on Congress lines. To the misfortune of these titled people, some enlightened Muslim progressivists—some of them avowed congressmen—also joined the League. As brains have always lorded it over and will always lord it over property, these progressivists gradually gained position and influence and captured the League. The climax was reached when Mr. Haq, an avowed congressman and a consistent opponent of separate electorates, was elected president and it was resolved to hold this session of the League contemporaneously with the Congress and in the same city. This alarmed the sluggish non-progressivists whom inspring ideals did not move and who wanted only a few fat plums of the public service for their relatives and co-religionists to the detriment of highly-educated members of more enlightened communities. They had swallowed the bitter pill of self-government resolution though not without awry and contortion of features. But their patience was now exhausted. They could not swallow Mr. Mazhar-ul-Haq



and formal alliance with the Congress. There was a flutter in the dovecots and a storm in the tea cup. The parrot cry of loyalty in danger which, perhaps some short-sighted bureaucrats had taught them was repeated. At last a compromise was arrived at in a meeting presided over by the Governor of Bombay and the seal of official approval was put upon the decision to hold the present session of the League in Bombay, to confer with the congress and to pass the loyalty and self-government resolutions. But the fossilised pillars of re-action and separation had counted without their host. It was not one of the terms of the compromise that the President should not deliver an address instinct with the spirit of liberalism and good will towards the sister community or that distinguished Congress leaders should not be admitted as visitors, seated on the platform and lustily cheered. The forces of re-action felt the impact of the tide of progress and sought in vain to turn it back with all the vigour they could command. Hence this rowdyism this humming and hawing, this agonised solicitude for the preservation of the old departed spirit of aloofness, hauteur and superciliousness. The forces of life and Death, Progress and inaction, forward movement and re-action, liberalism and retrogression in the Muslim community fought the last fight in Bombay and Life triumphed over Death. The adjourned meeting of the League was held in a hotel next morning, visitors were excluded and the session was peacefully brought to a successful and glorious close.

### **The Sanatan Dharma Mahamandal, Benares.**

The following account of an amusing squabble which took place in the Pandal of the Mahamandal is full of meaning, for it shows that the people whose religion is stagnation and negation of progress and for whom crystallized custom, no matter how it may have originated is eternal rule of conduct are always ill-advised when they hold conference for deliberation—for deliberation means movement of the mind and the stirring of the intellect which and stagnation raised to a sacramental act are as the poles asunder

“The grandeur of the opening ceremony of the Hindu Congress was marred to some extent by a regrettable incident the origin of which was probably the injudicious arrangement of seats for the Pandits. When Pandit Panchanan Tarkaratna arrived several gentlemen rose to receive him. A boy volunteer not heeding this and probably not knowing who he was forced him to take his seat among ordinary people. This annoyed some Pandits who saw that their seats were allotted far down while the title-holders and big men were allowed to sit on the elevated platform around the president. Probably for this reason Mahamahopadhyaya Shivakumar Shastri and other leading Pandits of Benares did not grace the



meeting with their presence. When the President, his Highness the Maharaja of Benares, arrived, the whole assembly rose to receive him. Some people took the opportunity to change their seats and some Sadhus forced their way to the platform shouting that in a religious meeting their position was the highest of all. The ceremony of presenting the address to the President being over, his Highness owing to old age asked his secretary to read his speech. When the speech was being read a Pandit cried 'we can hear nothing from here' and this offended a volunteer who came to expel him. The Pandit asked the protection of Rajput soldiers standing close by who sided with him and angry words were exchanged between the sepoys, the volunteers and the police. The President felt annoyed and left the meeting and a general confusion followed. The ladies and girls in the female enclosure being alarmed began to cry and scream. The remaining portion of the programme had to be abandoned and the meeting adjourned, the Maharaja of Benares not attending since and leading Benares Pandits also keeping aloof. This explains the small attendance of the last two days.

*(The Leader).*

The above disturbance is very much similar to the one which, last April, spoiled the proceedings of the All-India Hindu Conference at Hardwar. A genuine Brahmana or Sanyasin does not clamour for respect and honour. He does his duty in a spirit of selflessness and thus by his righteous, philanthropic conduct extorts respect and adoration though he is thinking not of these but of his duty. Genuine esteem is the reward of native dignity of the soul which scorns to seek reward for duty done. The craving for outward marks of respect is only a sad confession of the lack of inward dignity whose place it is sought to fill by external trappings. He who clamorously demands respect is conscious of his spiritual barrenness and has an uneasy feeling that people suspect that the eternal founts within have dried up and that he is a moral and spiritual bankrupt.

Only an empty vessel makes noise, only shallow waters roar. The blue depths of the sea are silent and majestic. So is a true Brahman or Sanyasi who will never beseech, importune or claim. He thinks of other people's rights and of his duties which he discharges faithfully without seeking to dictate to the eternal cosmic Laws of Compensation and Parva, which alone award the fruits of action and which are inexorable and unerring in their working. Alas for the departed glory of true Brahmanhood which made ancient India the motherland of all civilizations and the fountain-head of all cultures. The Lord only knows when it will be revived to saturate the sacred soil of this ancient land with its fertilizing and vitalizing current! It is the duty of her patriotic sons to ask for that glorious day in a spirit of hopefulness and optimism, and faith.



## A RIVIEW REVIEWED.

(Contributed)

**Pt. Sitanath Datta Tatvabhushan on Lala Lajpat Rai's 'Arya Samaj.'**\*

Lala Lajpatrai's work has naturally attracted widespread notice both in England and India both on account of the vitality and importance of the movement with which it deals as well as the position of the writer in the public life of this country. Every important paper and magazine has found it worth while to review the book somewhat in detail. The reviewers have in the present case usually gone beyond their duty of 're-viewing' the work, of stating what the writer proposed to do and how far he has succeeded in doing his self-imposed task. They have rather reviewed the activities of the Samaj in various fields. One of the reviewers at least—Pt. S. Tatvabhushan—has made remarks on the doctrine of the Arya Samaj and has thrown a slur on the present leaders of the Samaj as well as on the Master by doubting their honesty.

Mr. Tatvabhushan at the very start doubts if the principles of the Arya Samaj can at all be said to form a system. We do not know what has led Mr. Tatvabhushan to his conclusion. If by a system we mean something in which the various parts are regularly united to form one entire thing and in which the parts are arranged in national dependence or connection, undoubtedly the teachings of the great master do form a system. What can be more systematic than the programme of life that the great sage lays down for his followers to follow? What can be more rational and reasoned out than the order and the class system of society whose great exponent and teacher Dayanand was? Can there be a better system of education than the one in which harmonious development of the whole man is aimed at? Again, can that not be called a system in which every act of life is subordinated to one great aim in life—the realization of the higher spiritual life? That Dayanand was thoroughly systematic may be made out from one single fact, that of his effort to reconcile the three great paths of *Jnan Karma and Upasana* and bind them together into one organic whole. We wish Pt. Sitanath had spared a little more time to study the teachings of the greatest spiritual teacher of modern times.

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\* The *Modern Review*, vol. XIX, p. 71.



Pt. Tatvabhushan next regrets that in the book under review there is no 'reasoned exposition of the doctrines of the Samaj, especially an exposition, if any were possible, of the 'astounding' doctrine which chiefly distinguishes the movement from the Brahmo Samaj, namely, that the Vedas are infallible.' We too regret and perhaps more deeply than Pt. Sitanath that there is no reasoned exposition of the doctrines of the Samaj in the book written by the great Indian patriot and philanthropist. But if Lala Lajpatrai has failed to give an exposition of the doctrine of the infallibility of the Vedas it does not follow that there can be no exposition of the doctrine at all. Surely the Pundit does not hold that the great Hindu sages like Vyas and Patanjali, Shankar, and Ramanuj, Dayanand and *Rama Mohan Ray*, Christian leaders and learned Moulvis who believe in the infallibility of one scripture or the other have either been knaves or fools. Surely they had keen intellects and at least so much honesty as to believe in that thing only with whose *rationale* they were satisfied.

The Pt. now takes us a step further ; he tells us that reasoned expositions of the doctrines are not in demand in the Samaj. We fail to understand on what data he has founded his conclusion. The failure of L. Lajpatrai to discuss the doctrines surely does not warrant the conclusion. As a matter of fact the whole Aryan press has found fault with Lalaji for not discussing the doctrines. The *Vedic Magazine*, the great champion of the Aryan religion and one of the leading magazines of India, takes Lala Lajpatrai to task for this omission and states.

"This analysis shows that the book deals mainly with the social and educational side of the movement and very briefly and only incidently touches on its doctrinal side—its philosophy. After all a proselytising church with a world-wide mission must ultimately stand or fall by its metaphysics—it is by its contribution to the solution of ultimate problems which have perplexed philosophers for ages that the world of today and posterity will judge of the Arya Samaj as a factor in the advancement of humanity to the ultimate goal of human endeavour. ....The author has failed to lay emphasis on the aspect of the Master's teachings which would subjugate intellects and capture hearts irrespective of colour and nationality."

A somewhat similar criticism has been made by the reviewer in the *Hindustan Review*—Mr. G. A. Chandavarkar—a thorough going Arya Samajist.



We might also state here that the Reviewer in the *Modern Review* is so ignorant of the Arya Samaj literature that it would have been better for him if he had not attempted to review the book or had confined himself to his proper sphere only and avoided making unfounded statements. The leaders of the Arya Samaj do not look upon the doctrine of the infallibility of the Veda as a policy. They believe it to be a serious article of faith. The great Swami himself has discussed the doctrine both in the *Satyartha Prakash* and the *Rig Vedadi Bhasha Bhoomika*. Lala Jivandas, one of the oldest members of the Lahore Samaj, wrote a Pamphlet on the subject in eightees. The learned Pt. Gurudatta Vidyarthi whose works (1) occupy a very high place in the literature of the Samaj also wrote a note on the pamphlet of L. Jivandas. The martyr preacher of the Samaj, Pt. Lekhram\* too has written on the subject. The late Swami Darshanand (ff) a very zealous worker of the Samaj has written several pamphlets on the subject. Mr. Narang, the translator of *The Rig Vedadi Bhashya Bhoomika*, (Q) has treated the subject in a fairly long introduction of his book. The subject has also been discussed by Rao Bahadur Master Atma Ramji in his introduction to the *Life of Swami Dayanand*.† Prof. Ramdeva, the Vice-Principal of the Gurukula University, has informed the public that he would soon write a separate book on the subject. Prof. Balkrishna, a writer of several good books, is also bringing out a book on the same subject. Mr. Tara Chand Dgajra who has just published his *Life of Swami Dayanand*, (H) has devoted nearly 1/3 of his book to the discussion of the teachings of the great Swami. Out of 280 pp. about 50 are occupied with the discussion of the 'astounding' doctrine of the infallibility of the Veda.

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Can be had from all Aryan book sellers for As. 12 only One of the works of the learned Pundit was once prescribed for the M. A. examination (in Sanskrit) of Oxford University.

(Q) An Urdu book worth about Rs. 1-4-0.

\*His complete Urdu works could be had for Rs. 2 only.

(ff) His pamphlets may be had from Lala Vazir Chand, bookseller, Anarkali, Lahore.

† In Urdu worth Rs. 5 and a smaller in one Hindi (Dharmendra Jivan) price Rs. 1-4. Can be had of all Aryan Book Depots.

(H) An English book worth Rs. 2. Can be had from the Gurukula (Kangri) Shiampur (Bijnour) or from the author Shikarpur (Sind).



Besides the above there are other books on the subject. The Fountain head of Religion (X) by Pandit Ganga Prashad, M. A., throws a side light on the subject and the Akshar Vijnan (H) of Pt. Raghoonandan presents the subject from a very interesting and new point of view. After learning all these facts we are sure Mr. Tatvabhushan would regret having accused the respected leaders of his land of speaking lies and conscious falsehoods.

We might also here refer to the allegation of some of the critics of Swami Dayanand that the belief in the infallibility of the Vedas was with him 'nothing but a policy'—evidently a 'policy to attract the ignorant and the uneducated.' Now if the great Swami had a desire to have merely a large following, he could have very well gratified it by agreeing to the proposal made by Sanatanist Pandits—a proposal that required the Swami to abstain from criticising idolatry and to get in return the title of *Nishkalank Avatar*. If he had wanted to do reform work on the principle of compromise he could not have had the courage of teaching the doctrine of *Niyoga*—a doctrine which has given opportunity to unscrupulous demagogues to excite the half educated and the uneducated against the Arya Samaj and its founder. A keen logician like Dayanand would not have failed to foresee this result. If he had the desire to sacrifice his convictions to popular prejudices, surely this would have been his best opportunity.

Lastly, we would refer to the charge of spiritual barrenness in the Samaj. We regret to note that hereto Mr. Tatvabhushan has merely followed hearsay and not cared to study things for himself. Now the great Swami himself was a great spiritual teacher. Principal Vaswani of the Keshabite section of the Brahmo Samaj called him the greatest spiritual teacher of the modern times. M. Rangal Das Kapadia tells that the Swami 'evolved a healthy state of society, a monotheistic form of religion, a noble creed of spirituality' Sriyut. Aurovindo Ghose sees in Dayanand's life 'the puissant jet of this spiritual practicality.' Several of his contemporaries bear evidence to the fact that he was a great *yogi*. There are innumerable incidents in his life which show that Dayanand had many *yogic* powers. Such a man could not but vividly teach to his followers the higher spiritual truths. Let them that doubt it read the 7th and 9th chapters of the Satyarth Prakash and ponder over the inspiring and elevating passages in the Rig Vedadi Bhashya Bhoomika. Dayanand was not only spiritually developed himself, but

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(X) An English work of permanent value. Can be had from the Arya Pritinidhi Sabha—Agra. Price Rs. 1-4.

(H) A Hindi book priced at Re. 1. Can be had of Seth Shocrji alabdas and Co., Vadgadi, Bombay.



he has inspired his followers with a keen desire for spiritual advancement. Who would read the life of Pt. Gurudatta and be not impressed with his earnest struggle for life in the Lord? Are not the names of Swami Lakshmanananda, Swami Satyananda, Lala Vazir Chand and many others known because they are earnest students of the spiritual in man? How many hearts in the Samaj do hanker after higher life? How many sincere souls steadily struggle on to the Path Divine? Is it that thousands of the copies of the *Dhyan Yoga Prakash*\* have been sold off in a few years because there is spiritual barrenness in the Samaj? How many editions of the *Yoga and the Vedant Darshna* have been brought out by the learned of the Samaj? How many other books on the subject have been written and sold. Does this show lack of spiritual earnestness? It may be that the Arya Samajists do not dance and shed tears while praying. But that is because the *Bhakti* preached by the great Master Dayanand is of "a silent, serious and systematic character." In it 'there is no play of vague sentiments and restlessness.' Let Mr. Tatvabhushan and others who are ignorant of the devotional side of the Arya Samaj carefully read in the *Vedic Magazine* Vol. VII, No. 5, the article on Swami Dayanand and Bhakti.† Swami Dayanand demands from his followers a regular practice of the 'sadhans' of higher life. The standard fixed is very high and exacting. The followers struggle towards it by means of their daily morning and evening prayers, by their weekly Prarthnas in their temples, by attending at the time of their anniversaries to Kathas from Upanisheds and by imbibing the spirit of special sermons on the subject. A series of this kind of sermons was sometime back given by our respected leader Srijut Lala Hansraj‡

High as the standard is there is often failure and on account of this regrets are expressed. The critics merely echo the regrets forgetting that they are not signs of the lack of the spiritual endeavour, but that of falling short of the ideal which is so high and so noble.

In the end we thank Mr. Tatvabhushan for giving us an opportunity to correct some of his views, to make certain suggestions to him and the general reader and above all to remind our brothers of the Samaj to throw themselves in the struggle with still greater of the earnestness and enthusiasm, and to remember and follow the motto :—True magnanimity does not lie in never falling, but in rising every time we fall."

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\*Can be had from Shrimati Vidyavati Seth. It is an excellent Arya Bhasha book.

†The sermons have been published.

‡It is hoped that it would shortly be published as a pamphlet.



## DIVINE WISDOM.

### The Sacred Om and Veda-vidya.

1. Upon what syllable of the Holy Richas do the sages found their highest felicity? He who understandeth not this syllable (Om), what will he do with the Richas. Those who understand this syllable well, in the Supreme are absorbed. (R.-164-39.)

2. Let us give utterance to the three words, introduced by the illuminating syllable Om--the words which give the essence of the Vedic text that generates immortality. The mighty rain-cloud made swiftly visible hath sent forth its thunderpeal, engendering the germs of plants, its offspring. R. VII 101-I.

3. Let the clarified butter's rapid flow be acceptable to the great Lord, and may the exalted Lord prosper this great act of worship. May He protect this sacrifice from injury. Here let all sages rejoice. Om ! Step thou forward. Yaju. II-13.

4. The essence of the Richas is contained in Om even as milk is representative of Soma. Yaju. XIX-25.

5. He (the Sacrificer) perfects with the syllable Om the Richas.

6. We have invoked the Lord of speech, may He respond to our prayer. May we cherish and cling to the Holy Lore, never may we be reft of it. Ath. I-1-4.

7. We laud and praise the Holy Richas and Samas by which men carry out their acts. Conspicuous in the Mansion of Law and Truth (*i. e.*, the Hall of Sacrifice) these two--the husband and wife--present their offering to the sages and saints. Ath. VII-54-1.

8. Even as we have inquired about the Richas, the Samas, the Sacrifice, Vigour, Force, and the Yajus text, even so let this Love that we have sought forsake us, Lord of Might. Ath VII-51-2.

9. Since, Lord of light and knowledge, we with our fervent zeal carry out the behests of virtue and righteousness, may we be dear unto the Holy Lore, may we be wise and live long. Ath VII-61-1.

10. Self-effulgent Lord ! We practise acts austere, we undergo austerities. So listening to the Holy Lore may we grow wise and full of days. Ath VII-61-2.

1. Swami Dayanand translates this mantra a little differently.

2. *Three words.*—*bhu, bhavah and savah.* *Speak.*—the connection with a *yajna* or *homa* which brings down rain.



11. Those who times recent, midmost, or ancient, greet the sage who knoweth the Veda—they one and all, discourse of the Indestructible, otherwise called the Self-effulgent. Being, even the Lord of Light, pervading the threefold universe. Ath. X-8—17.

12. The verse employed at opening, and at conclusion, the verse employed in each and every portion (of a sacred function) that by which sacrifice proceedeth onward, we ask thee, which is that of all the verses? Ath. X-8-10.

13. He from whom perfected Amrit sprang into existence, who is Gayatri's Lord and Sovereign, in whom the perfect Veda has been treasured up,—with the help of this Being shall we conquer death. Ath. IV.—5-6.

14. The Sacred Lore is lustre like the Sun. Yaju. XXIII—18.

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12. The *Gayatri* is undoubtedly alluded to.



# MAHARISHI DAYANAND'S INTRODUCTION TO THE COMMENTARY ON THE RIG VEDA AND THE OTHER VEDAS.

*Translated by Pt. Ghasi Ram, M. A., LL. B.*

(CONTINUED FROM PAGE 709.)

‘ Let all their activities follow the dictates of justice. Let them show courage, fearlessness and fortitude in acting truthfully. Let them be not elated with joy at gain and pleasure and dejected with sorrow at loss and pain in which they may find themselves involved for the time being. They should, on the other hand, try their best to alleviate their suffering and should bear it with resignation. Let them root out the diseases of the body and the mind and render their limbs strong and their intellects firm and acquire strength requisite for the performance of redoubtable deeds by obeying the good rules of Brahmacharya, &c. Let them acquire learning and education and let their speech be truthful and sweet and possessed of similar good qualities. Let them keep manas (mind) and the fine organs of cognition and the fine organs of action tongue, &c, constantly engaged in the pursuit of true Dharma and away from sinful acts. [Here the word *vāk*—tongue, is used as a generic term for the organs of action]. Let them spend their best energies in acquiring glories of imperial rule. This alone is the Dharma promulgated by the Vedas, based on justice, free from partiality and bias, associated with truthful conduct and universally beneficial. All men should follow it always. What has gone before as well as what comes after is an exposition of this very Dharma. God has revealed the Dharma in these and the following verses for the good of all mankind.

‘ The special qualifications of a Brahmana, *viz.*, the acquisition of the highest learning, qualities and actions and the dissemination of virtuous attributes, &c, should always be given scope to develop themselves and the special virtues of a



Kshatrya such as learning, skill, courage, fortitude and valour should have always room to grow. Let the assembly of good men always make the empire full of happiness and auspicious virtues by making good laws for it. The Vaishyas, *i.e.*, the merchants, should have free access to all quarters of the globe and should be afforded every protection so that they may increase the wealth by means of trade and commerce. Let noble qualities shine forth and let a pure desire for virtuous traits of character be cultivated. Let men achieve fair renown. Let there be proper permanent arrangements for the teaching, learning and diffusion of true knowledge. Men should have a desire to acquire what they do not possess by just means, should protect and preserve and improve and increase what they possess and, lastly, should spend their riches in righteous actions. In this fourfold way they should always strive to increase their wealth and provisions and happiness.

‘Men should prolong their lives and become physically strong by leading a chaste life, observing the salutary laws of food and dress and thoroughly obeying the good rules of Brahmacharya. They should preserve beauty of their persons by not giving themselves up to incontinence and unrestrained gratification of the senses. They should establish a fair reputation for themselves by means of doing righteous acts so that (their example) may add to the zeal of others in their performance. Let what they recite or hear being recited be always for glorifying the name of God or for the acquisition of Godlike qualities and let them make themselves endowed with good renown. By means of Pranayama, *i.e.*, control of breath they should strengthen and purify prana, *i.e.*, in-breathing or the air which is drawn into the body from outside, and Apana, *i.e.*, outbreathing or the air which is breathed out of the body. By residing in a healthy place and by the forcible ejection and the withholding of the breath they should acquire strength of body and mind. They should thoroughly know the ocular, aural and infer-



ential and other proofs and with their help should acquire correct and complete knowledge.

‘Men should use liquids such as water, &c., and juices such as milk, ghee, &c., after purifying them thoroughly according to the rules of medical science. They should eat, cooked and uncooked edibles after purifying and dressing them. They should always worship God and should always speak the truth that has been put to the test of the proofs the direct cognition, etc., exactly as it exists in their consciousness ; and should always believe the same. They should offer adoration to God and perform universally beneficial Yajnas and with proper care and energy should apply their minds, words and acts, to the collection of materials necessary for the completion of both. They should properly educate, train and provide for the comforts of, their children and the (subjects of the) empire. They should also train their domestic animals—the elephant, horses, &c.—[The frequent use of the conjunction ‘and’—cha—in these verses signifies that men should acquire other good qualities also which have not been specifically enumerated.]’

\* श्रमेण तपसा सृष्ट्या ब्रह्मणा वित्तं ऋते श्रिता ।

अथर्व कां० १२ अनु० ५ मं० १

सत्येनावृता श्रिया प्रावृता यशसापरीवृता ।

अथर्व कां० १२ अनु० ५ मं० २

स्वयया परिहिता श्रद्धया पर्य्यूहा दीक्षया गुप्ता यज्ञे प्रतिष्ठिता लोको  
निधनम् । अथर्व कां० १२ अनु० ५ मं० ३

ओजश्च तेजश्च बलं च वाक्चेन्द्रियं च श्रीश्च धर्मश्च ।

अथर्व कां० १२ अनु० ५ मं० ७

ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च त्विषिश्च यशश्च वर्चश्च द्रविणं च ॥

अथर्व कां० १२ अनु० ५ मं० ८

आयुश्च रूपं च नाम च कीर्त्तिश्च प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ॥

अथर्व कां० १२ अनु० ५ मं० ९

पयश्च रसश्चान्नं चान्नाद्यं च ऋतं च सत्यं चेष्टं च पूर्त्तं च प्रजा च  
पशवश्च ॥ अथर्व वेद कां० १२ अनु० ५ मं० १०



We shall now give some extracts from the Taittiriya Shiksha bearing on the subject of Dharma. All men should always act according to the essential requirements of Dharma as explained therein. They are briefly as follows :

To know a thing as it is, to act truthfully, to bring in-to practice the essential features of knowledge and Dharma such as *rita* (morals, divine worship) as they are in reality, to restrain the senses from unrighteous conduct and to always employ them in righteous acts ; never to let a desire to act unrighteously enter the mind, to utilise the Vedas and Shastras and the things of the world such as fire, &c., for the purpose of the spiritual and the practical sciences so that one may be able to do good to others, to always secure the happiness of all beings by purifying the atmosphere and the rain water by means of regularly performing the yajna from the daily homa to the Ashvametha ; to arrive at pure truth and to remove doubts by associating with and serving righteous and pious men possessed of perfect and profound erudition, to obtain proficiency in human sciences such as the science of government, &c., to beget children in accordance with Dharma, to bring them up in true Dharma to educate them and to make them cultured ; to conserve virile powers and to have sexual intercourse at the proper time (*ritu*) according to the rules of *putreshti* ; to provide for the safety of the children in the womb and at the time of their birth and to make their bodies and minds grow and develop. The opinion of the Acharya Rithitara is that a man ought always to speak the truth. The Acharya Paurushishlthi lays down that a man should always act in accordance with the dictates of true knowledge and Dharma by observing the rules such as *rita* (divine worship, moral behests, &c.). The Acharya Nako Maudgilya, however, holds that the noblest act is to study and teach the Vedas, that there is no other work of Dharma among men better than this and that is the highest religious exercise.



The preceptor on the conclusion of his disciple's study of the Vedas should instruct him in the Dharma in the following words :—

“ O disciple ! always speak the truth, follow the Dharma whose distinguishing mark is veracity. Never forsake the reading and the teaching of the Shastras. Serve your teacher and precreate children. Acquire proficiency in true Dharma and maintain and enhance your prosperity and glory. You should always acquire knowledge from the learned (the devas) and the wise (the pitris) and should always serve them. Render loving service to your mother, father, preceptor and the holy guests. Do not forsake it through carelessness and laziness.”

The mothers, &c., should address their sons as follows :—

“ O sons ! Follow us in our good works only, but never follow us if we happen to commit sinful acts. Associate with those persons only among us who may be learned and possess knowledge of God. You should always have faith in what they say, but never trust the words of others. Men should always make a gift of such objects as learning, &c., with love or without love, with grace, with modesty, moved by fear or for redeeming your promise. To give is far superior to the acceptance of a gift from others. O disciples ! if ever you be troubled with a doubt in respect of an act or line of conduct you should approach the learned who know God, are free from bias, and yogins who keep aloof from adharma possess learning and other good qualities and have a love of Dharma. Get an answer (to your doubts) from them and act accordingly. You should travel by the road which is trodden by them. We implant this teaching, this advice in your heart. This is the inner teaching of the Vedas. All men should give this exhortation (to their sons and disciples). The worship of God



who is all existence, all consciousness and all bliss should be performed with the greatest faith and devotion but should be preceded by such conduct as has been mentioned above. There is no other way to worship Him."

Now we describe characteristics of tapas :—Ritam, *i. e.*, tatwam (that-ness), the worship of Brahma and knowledge of a thing as it is a reality ; Satyam, *i. e.*, truthful speech and conduct ; Shantam, *i. e.*, the learning and the teaching of all arts and sciences ; Shantam, *i. e.*, the keeping aloof of the mind from Adharma and the fixing of it on Dharma ; peace of mind ; Daman, *i. e.*, to restrain the senses from adharma and to employ them in dharma ; Shamah, *i. e.*, to keep the mind back from adharma and to concentrate it on dharma ; Danam, *i. e.* to always make a gift of true knowledge and yajnam, *i. e.*, the performance of the yajnas described above. The word tapas signifies all these and nothing else.

Also, O man ! believe that tapas is to worship God who pervades all regions. The opposite of this cannot be tapas. The distinctive mark of dharma is no other than truthful speech and conduct, because through truth men attain to worldly happiness and to that uninterrupted bliss called moksha (emancipation) from which they never fall. The differentia of good men is truthful conduct. Good men, therefore, always take delight in truth and tapas is, accordingly, to act according to the requirements of dharma whose distinguishing features are ritam, &c. Brahma is also the name given to the acquisition of learning by means of the due observance of the laws of Brahmacharya. The other portions of the above extract, *viz.*, danam (gift) &c., also are to be construed in a similar manner. The characteristic of the learned is mental activity. The True (God) makes the wind blow and the sun shine. Men attain to honour by



means of truth and not otherwise. The words Manasa rishayat in the text mean vital airs, knowledge, &c.\*

\* ऋतं च स्वाध्याय प्रवचने च सत्यं च स्वाध्याय प्रवचने च सत्यं च तपश्च स्वा० । दमश्च स्वा० । शमश्च स्वा० । अग्निहोत्रं च स्वा० । अतिथयश्च स्वा० । मानुषं च स्वा० । प्रज्ञाश्च स्वा० । प्रजनश्च स्वा० । प्रजातिश्च स्वा० । सत्यमिति सत्यविचारार्थताः । तप इति तपो नियः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाक्रोमौद्गल्यः । तद्धि तपस्तद्धि तपः । वेदमनुच्या चाथ्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्माप्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं माव्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्ते प्र० । कुशलात्त प्र० । भूये न प्र० । स्वाध्याय प्रवचनाभ्यान्न प्र० । देवपितृ कार्यभ्यान्न प्र० । मातृ देवो भव । पितृ देवो भव । आचार्य्य देवो भव अतिथि देवो भव । यान्यवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि । यान्यस्माक ५ सुचरितानि तानि त्वयोपास्यानि नो इतराणि एकं चासच्छ्रेया ५ सो ब्राह्मणाः । तेषां त्वयासनेन प्रद्वसितव्यम् । श्रद्धया देयम् । अश्रद्धया देयम् । श्रिया देयम् । द्वियादेयम् । भियादेयम् । संविदादेयम् । अयते यदि कर्म विचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता अयुक्ताः । अयुक्ता धर्म कामाः स्युः यथा ते तत्र वर्त्तेरन् तथा तत्र वर्त्तेथाः । अथाभ्यास्या तेषु ये तत्र ब्राह्मणाः सम्मर्शिनः युक्ता अयुक्ताः अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्त्तेरन् तथा तेषु वर्त्तेथाः । एव उपदेशः । एषा वेदोपनिषद् । एतदनुशासनम् । एवमुपासितव्यम् । एव मुचैतदुपास्यम् । तैत्तिरीयास्य ते प्रपा० ७ अनु० ६ । ११

ऋतं तपः सत्यं ताः श्रुतं तपः शान्तं तपो दमस्तपः शमस्तपः दानं तपो यज्ञस्तपो भूर्भुवः सुवर्गैस्तदुपास्यैतत्ताः ॥ तैत्तिरीय० प्रपा० १० अनु० ८

सत्यं परं पर ५ सत्यं ५ सत्येन न स्वर्गाल्लोकाश्च्यवन्ते कदाचन सता ५ हि सत्यं तस्मात्तस्यै रमन्ते । तप इति तपो ना नशनात्परं यद्धि परं तपस्तदुर्ध्वं तस्मात्तपसि रमन्ते दम इति नियतं ब्रह्मचारिणस्तस्माद्दमे० शम इत्यरण्ये मुनयस्तस्माच्छ्रमे० । दानमिति सर्वाणि भूतानि प्रश ५ सन्ति दानाच्चाति दुःतरं तस्माद्दाने० । धर्म इति धर्मेण सर्वमिदं परिगृहीतवर्माभाति दुश्चरं तस्माद्धर्मे० । प्रजन इति भूयार्थं सस्तस्माद्भूयिष्ठाः प्रजायन्ते तस्माद्भूयिष्ठाः प्रजेने० । अग्नय इत्याह तस्मादग्नय आश्रतव्या अग्निहोत्रमित्याह तस्मादग्निहोत्रे० । यज्ञ इति यज्ञेन हि देवा दिवं गतास्तस्माद्यज्ञे० । मातृसमिति विद्वा ५ सस्तस्माद्धि द्वा ५ स एव मानसे रमन्ते । न्यास इति ब्रह्मा ब्रह्मा हि परः परो



("This Atmā (God) is gained only by means of truthfulness, right knowledge and constant Brahmeharya. Those who possess self control (the yatis) whose imperfections have been destroyed see Him, the pure effulgence residing within their body"). God is attained by the practice of true dharma, &c. The meaning of this mantra is easy.

Truth realised in conduct ever conquers. Through it man always becomes victorious and through untruth, *i. e.*, action opposed to dharma he comes by defeat. The devayana, *i. e.*, the path of the learned, *viz.*, the road of the emancipation which is the giver of unending bliss is illumined and widened by truthful conduct. By taking the road illumined by the performance of

हि ब्रह्मा तानि वा एतान्यवराणि तपा ऽसि न्यास एवात्मरेचयत् । य एवं वेद इत्युपनिषत् । प्राजापत्योद्धारुणिः सुपरोमिः प्रजापतिम् पितरमुपससार किं भगवन्तः परमं वदन्तीति । तस्मै प्रोवाच सत्येन वायुरावाति सत्येनादित्योरोचते दिवि सत्यं वाचः प्रतिष्ठा सत्ये सर्वं प्रतिष्ठितं तस्मात्सत्यं परमं वदन्ति । तपसा देवा देवताप्रामाण्यन्तपसर्पयः सुवरन्वविन्दन् तपसा सपत्नान् प्रणुदायारातीस्तपसि सर्वं प्रतिष्ठितं तस्मात्तपः० । दमेन दान्ता किल्विषमवधून्वन्ति दमेन ब्रह्मचारिणाः सुवरगच्छन् दमो भूतानां दुराधर्षं शमे सर्वं प्रतिष्ठितं तस्माच्छमं० । दानानां यज्ञानां वरूयं दक्षिणा लोके दातार ऽसर्वं भूताभ्युपजीवन्ति दानेनारातीरपानुदन्त दानेन द्विषन्तो मित्रा भवन्ति दाने सर्वं प्रतिष्ठितं तस्माद्दानं० । धर्मेण विश्वस्य जगतः प्रतिष्ठा लोके धर्मिष्ठं प्रजा उपसर्पन्ति धर्मेण पापमपनुदन्ति धर्मे सर्वं प्रतिष्ठितं तस्माद्धर्मं० । प्रजननं वै प्रतिष्ठा लोके साधु प्रजायास्तनुन्वानः पितृणामनुगो भवन्ति तदेव तस्य अनुगं तस्मात्प्रजननं० । अग्नयो वै त्रयी विद्या देवयानः पन्थाः गार्हपत्य ऋक् पृथिवी रथन्तर मन्वाहार्यं पचनो यजुरन्तरिक्षं वाग्देव्यमाहवनीयः साम सुवर्गो लोको बृहत्तस्मादग्निः० । अग्निहोत्र ऽसायं प्रातृहणां निष्कृतिः स्विष्टं ऽसुहुतं यज्ञक्रतूनां प्रापण ऽसुवर्गस्य लोकस्य ज्योतिस्तस्मादाग्निहोत्रं० । यज्ञ इति यज्ञेन हि देवा दिवं गता यज्ञेनासुरानपनुदन्त यज्ञेन द्विषन्तो मित्रा भवन्ति यज्ञे सर्वं प्रतिष्ठितं तस्माद्यज्ञं० । मानसे वै प्राजापत्यं पवित्र मानसेन मनसा साधु पश्यति मानसा ऋषयः प्रजा असृजन्त मानसे प्रतिष्ठितं तस्मान्मानसे परमं वदन्ति ॥ तैत्तिरीय आपण्यक प्रपा० १० अनु० ६२ । ६३



true dharma the sages obtain what they desire and arrive there where is the last abode of truth, *viz.*, Brahma and enjoy the bliss of emancipation for ever and ever which cannot be gained otherwise. All should, therefore, act according to dharma and forsake 'adharma.' Mundakopanishat III. 5 and 6.\*

'That alone is to be known as dharma which has been enjoined to be performed by the Vedas and that which has been prohibited by God is adharma having no substance in it (anartha). It ought to be given up, therefore, by the men." Purva Mimansa I. 1. 2.

That alone is to be recognised as dharma which leads to the desired happiness in this world and also to this highest bliss of emancipation. That which is opposed to it is adharma. Vaisheshita I. 1-2.†

All these extracts are only an amplification (of the teachings) of the Vedas. God has thus preached the dharma for the sake of all men in a great number of the Vedic Mantras. This is the only dharma for all men. There is no second dharma different or separate from it.

\* सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यङ् ज्ञानेन ब्रह्मचर्येण नित्यम्  
अन्तः शरीरे ज्योतिर्मयो हि शुभ्रोयं पश्यन्ति यतयः क्षीण दोषाः ॥

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः । येनाक्रमत्यपयो  
ह्याप्तक्रामा यत्र तत्सत्यस्य परमं निधानम् ॥

मुण्डकोपनिषद् मु० ३ ख० १ मं० ५ । ६

† चोदनालक्षणोऽर्थो धर्मः । पू० मीमांसा अ० १२ पा० १ सू०



## THE BIRTHPLACE AND PARENTAGE OF SWAMI DAYANANDA.

SOME CURRENT MISCONCEPTIONS.

(*By Shriyuta Debendra Nath Mulherji.*)

Many mistakes and errors are going on without contradiction or correction in the name of Swami Dayananda Saraswati. The main reason of this is that there is no faithful, critical and comprehensive biography of him. The Arya Samaj is a brave body, and bold enough to fight in the field of theological controversy and to win its victories, but the Samaj has no literary life. The Samaj is too active to establish, as well as to organize, several new institutions but the Samaj is as inactive as possible in matters of literature. Since the foundation of the Samaj in Rajkote, most likely in the first week of January 1875, up to this time, the Samaj, inspite of its many-sided activities, has not been able to produce a proper, elaborate, and faithful account of the life of its founder. This shows that the Arya Samaj is a movement which is literarily dead.

The late Pandit Lekhram, who is recognized by the Aryan public, as the foremost historian and biographer, wrote a bulky life of the Swamji in Urdu which the Arya Pratindhi Sabha of the Punjab published a few years ago. But the Urdu Book, I believe, contains various kinds of mistakes and errors. Specially the style observed by the Panditji in his work, is not the proper style for writing the biography of any hero.

Among those mistakes committed by the Panditji, I will point out here only two which I think are important, as they are connected with the birthplace and the parentage of Swami Dayananda. Pandit Lekhram has ascertained in his book that Swami Dayananda's original



name was Mul Shankar and his father's name was Amba Shankar. He has forwarded three evidences to prove the said statement.

Firstly he met some years before his death, one Sannyasi, namely, Gobindananda Sarsawati at Amritsar on the occasion of the Dewali festival, who told the Panditji that he was the brother of Swami Dyananda and had accompanied him during his travels on the banks of the Ganges, for 6 years continually, and knew that Dayananda's father's name was Amba Shankar. As far as my information goes, I can say with assurance that there was no brother of Swami Dayananda who became a Sannyasi and took the name Gobindananda Saraswati. There was an elder brother of Swami who it is said died at his home at Tankara, and his next or last brother, namely, Vallabji, died at an early age, after a few years of his marriage with Mogibi, a woman belonging to Catch. There are Sannaysis and Sadhus here and there, and one of whom I saw at Surat who are very fond of describing themselves as brothers and relatives of the Swamiji, with the only object, I suppose, of glorifying themselves. Those Sadhus and Sannyasis are cheats and men of worldly policy only Pandit Lekhrum was an intelligent man, undoubtedly, and how did he believe this statement made by a man of no credentials on such an important point, is a matter of wonder.

Secondly, the Panditji was told by the late Thakur-Mukunda Singh of Chhaleswar and Mr. Ramdas Chabbildas, Barrister-at-Law, &c., that they had heard from some Chiefs of Kathiawar who attended the Delhi Darbar of 1877, to call Swami Dayananda Mul Shankar. Thakur Mukunda Singh is now dead and gone. Mr. Ramdas Chabbildas is still living and practising at Nagpur in the Central Provinces. A few years ago I visited Nagpur and met Mr. Ramdas Chabbildas in his house and asked him about this point particularly. He totally denied it, and said that he had never heard from any man up



to this time that Swamiji was originally called Mul Shankar. Mr. Ramdas has given me his written contradiction to this point in his elaborate note on the subject of Swami Dayananda and his relations with him. I wish to know how it was possible for those Kathiawar Chiefs to recognize Swami Dayananda as a man belonging to the Morvi State, and to know that his original name was Mul Shankar after a period of 32 years? Because the Swami left his home in the year 1845 and the aforesaid Darbar assembled at Delhi in 1877 under the Viceroyalty of the late Lord Lytton. I believe this was an impossibility for those Chiefs in Kathiawar to know Swami Dayananda in his boyhood. I understand only 2 or 3 Chiefs came to Delhi in connection with that Darbar and none of them belong to Morvi State. This shows that those Chiefs had not the least chance of making their acquaintance with the Swamiji when he was a boy at his father's house. In connection with this point I wish to say one thing more. Swami Dayananda visited Rajkote, the capital of Kathiawar, in the end of 1874, and remained there up to middle of January 1875. During this short period of his sojourn at Rajkote, the Swamiji used to deliver lectures systematically in the hall of the local Dharamsala, and many people attended his lectures and even many people from Morvi as well as from Tankara used to come to Rajkote with the object of seeing and listening to the lectures of the sacred man but none of them ever said to any one that Dayananda's original name was Mul Shankar. Of course, there is a rumour in the bazar of Rajkote that this extraordinary man belonged to Tankara. When he was at Rajkote he was invited by Mr. Macnaughton, the Principal of the Rajkoomar College at Rajkote to deliver a lecture specially for the students of his College. Swamiji accepted his invitation and delivered his lecture before the assembled young princes of Kathiawar. This incident created an occasion to meet the minor Chief of Morvi who was a student of the College. Swamiji met the young prince of the Morvi territory and talked with him for a long time, but the



Morvi prince at that time or afterwards never said to any one that Dayananda's original name was Mul Shankar. For these reasons I have no hesitation to say that the information with regard to the Kathiawar Chiefs and their naming the Swamiji as Mul Shankar, which Pandit Lekhram gathered from Thakur Mukunda Singh, etc., is false, fabricated, and unfounded.

Thirdly, in the course of the investigation regarding the facts connected with the life of the Swamiji, Pandit Lekhram visited Morvi, Tankara, and Mitana. At Tankara he met one gentleman, namely, Kuberji Kanji who was Tahsildar of Tankara at that time and who gave the information to Lekhram that one of his uncles—a distant relative of his—whose name was Mul Shankar and who left home in the Sambat 1903 and afterwards became a Sannyassi, took the name of Dayananda Saraswati. Pandit Lekhram took the information as infallible truth and without hesitation narrated in his biography of Dayananda, that Dayananda's original name was Mul Shankar and he was a man of Morvi. But the thing is that Kuberji Kanji's family belong to *Yajur Vedi Udichya* while Swami Dayanand belonged to *Syam Veli Udichya*. I enquired this matter particularly in Morvi as well as in Tankara and I have been told by many respectable Brahmins of both the places that the man who was a relative of Kuberji Kanji was the son of Pitambar Panda and was a bad man and left home for bad purposes. Pandit Lekhram was so careless as to accept the statement made by Kuberji Kanji as true. In Morvi city there is one Prem Shankar Kuberji, B. A., who is the son of Kuberji Kanji, who told me that this was a great mistake on the part of his father to inform Pandit Lekhram that Pitambar Panda's son and Swamiji Dayananda were the same man. It is as certain as possible that Dayananda was an inhabitant of Tankara and not of Morvi or Mitana. In order to prove this statement I take the liberty of publishing below a correspondence made by one gentleman of Tankara on the subject. This correspondence was



addressed to the Secretary of the Arya Pratinidhi of Bombay and I have been able to gather it from one gentle man at Rajkote in the course of my last tour to Kathiawar. A copy of the correspondence is attached herewith.

**Some facts about Swami Dayanand Saraswati.**

*22nd September, 1911.*

To

THE SECRETARY,

ARYA PRATINIDHI SABHA.

*Nameste.*

I herewith place before you some facts about Swamiji, which I have come across during my inquiries. Some people in the course of their investigations have found out that the reason why all the information about Swami's life is not forthcoming is that the Brahmin inhabitants of the village of Tankara, most of whom live by Yajman Vritti think that if they throw any light on the life of Swamiji, or reveal any facts about him, the Arya Samajists preachers will come there and deliver religious lectures, and thus they will be undone when they will destroy the faith which the people have in their teachings. Therefore they have resolved not to furnish any information about Swamiji and plead ignorance whenever questioned and the people scrupulously act up to it. The gentleman who has communicated this fact to me is an inhabitant of Tankara and is at present practising medicine in M. ndal. He himself was formerly of the same resolution but on being artfully questioned gave out some facts. He interrogated me as to what I wished to know about Swamiji and then distinctly observed that it would be better, if I proffered any reward to the person willing to communicate any fact about him, and that only under the stimulus of such a temptation could I hope to get any information. Now I leave it to you what course you should adopt. In the course of conversation, he communicated to me the



following facts based on inferences, which you may verify by your own independent inquiries.

Swami Dayanand was by caste an Audichya Brahmin and belonged originally to the village of Tankara. His father held the office of Kamdar or Wahiwatdar (Local Administrator of the village). At this time, the village was under the farm of Moroba Pant *alias* Bhau Saheb. Also his father built a temple dedicated to Mahadeo Kuberji in Tankara, or at any rate contributed to the expenses of the repairing work of the temple. Another important fact to be noticed is that the officiating priest of the temple Rawal Popatlal Kalianji owns and enjoys some lands attached thereto. It is said that Bhoga Rawal, the father of Kalianji Rawal, was the son of the daughter of the sister of Swami Dayanand and that the father of the Swami, after the flight of Dayanand nominated as his heir his daughter because he had no direct heir and on the latter's demise the succession went to her daughter's son Bogha Rawal. After Bogha Rawal came his son Kalianji, and then his son (the present) Popatlal succeeded to the estate.

The Swami's father had many Yajmans whose names are recorded in a Book which lies at present in Hariana with Jani Ambaram Kevalram, formerly a Wahiwatdar of Paddhari, and by consulting which, it is possible to get more information.

The gentleman who has communicated these facts to me is by name Harishanker, who is an inhabitant of Tankara. He heard all these informations from his elder uncle who is of an old age. Harishanker observed that Popatlal himself had told him that he was a relative of the Swami. The information about the book of the names of Yajmans is also told by Popatlal. Thus it is possible that more information may come out on further investigations. But the inhabitants of the village look with disfavour the Arya Samajists, and it is only by offering some inducements



that we may hope to get any further information particularly about the book of the names of the Yajmans. Lala Munshiramji, the founder of the Hardwar Gurukul, had written one letter to Vaidya Harishanker requesting him to give any information he may have had about the Swami, but the latter, fearing his elders made no reply. The information which I have been able to put before I owe to him, and is very scanty. As far as I could judge from their talk it is possible to get the information only under the stimulus of an inducement.

Yours sincerely,

(Sd.) GANPATI KESHAORAM SHARMA.

Besides the evidence stated in the above correspondence I have half a dozen evidences at least at my command to establish this fact that Swami Dayananda Saraswati took his birth on the soil of Tankara and not at any other place.

Now I will say something about the second blunder committed by Pandit Lekhram in his Urdu Biography regarding the father of the Swamiji. He said that Dyananda's father's name was Amba Shankar while Dyananda's father was Karsanji Lalji Tribari. Karsanji was his father and Lalji was his grandfather. His family belonged to *Sambedi Udichay* and *Dalavya Gotra*. The family was known as Tribari family, because Tribari was the surname of the family. Tribari means one, whose forefathers used to read 3 Vedas.

Any gentleman, if he be a critical student of History, and if he reads the autobiography of Swami Dayananda carefully, and critically, will be able to ascertain who was his father. Because Dayananda has given three indications regarding his father in the autobiography. He said that his father was a banker. Secondly, a zemindar or landlord, and thirdly, a high officer in the State. These three things may be taken as clues given by the Swami himself to trace out who was his father. I shall now try to prove



by and by that Karsanji Lalji Tribari was a banker, a zemindar and also he used to hold an important office in the Darbar.

There is a Brahmin, namely, Popat Kalyanji Rawal at Tankara, who is the only surviving relative of Karsanji's family. Popat Rawal's father was Kalyanji, Kalyanji's father was Boga and Boga's father was Mongolji. That Mongolji was the son-in law of Karsanji as he was married with the elder sister of Dayananda whose name was Prem-bai. During my second visit to Tankara I was able to find out one old worn out record kept in Popat Rawal's house. This record was an account book concerned with the money lending business conducted by Karsanji. The perusal of this old record will prove clearly that Karsanji Tribari had a good banking house at Tankara. Besides, it is a fact known to the old people of Tankara that Karsanji Lalji was a banker.

Secondly, Karsanji Tribari was a zemindar as he had a large landed property in the village of Keshia belonging to the Jamnagore territory. Although Karsanji was not the owner of the whole village of Keshia, the major portion of it belonged to him. Some portions of the Keshia land were given by him to his two brothers-in-law as dowries in Hariana, a village in Jamnagore State. I have visited Hariana and met some members of those brothers-in-law's families, who are all enjoying the Keshia lands up to this time. Some portions of the Keshia property were bestowed by Karsanji to provide his widow daughter-in-law Mogibi, the wife of his last son Vallabji, and some portions also were given to his son-in-law Mongolji Rawal at Tankara, whose only surviving descendant the above-named Popat Rawal is still enjoying the lands in Keshia. There is a documentary proof kept in the Jamnagore Revenue Commissioner's office the perusal of which will convince the reader that those large landed properties in Keshia of Karsanji were granted to his forefathers by several Jam-Sahebs as well as by other Jagirdars. I have taken a copy of this document



and kept with me. Also it is known to the elderly people in Dhrol State as well as in the vicinity of Joria Bunder that Karsanji Tribari was the landlord of Keshia.

Thirdly, I shall have to prove that Karsanji Tribari was a State officer. Before doing this I will cite one incident which occurred in one of the villages under the jurisdiction of the Tankara Taluka in the Morvi State. It is as follows :—

Most likely in the Sambat year of 1869, some Miana people of Malia went to Kagdori, a village belonging to the Tankara Taluka, with the view of creating disturbance and plundering the property of the people.

Nagar Nirbhay Shankar, the Fouzdar of Tankara and Karsanji Lalji Tribari both came to Kagdori. Nirbhay Shankar was beaten so severely by those Mianas that he died within two or three days and Karsanji was captured and dragged to Malia and detained there for some time.

In former times, I mean before the introduction of the Jamabandi settlement in the year of 1867–1868 by Colonel Walker, the well-known British Resident at Baroda, there existed a good deal of animosity and hostility between the two States—Malia and Morvi. The Malia authorities used to exercise their force—generally by sending Mianas the notorious outlaws in Kathiawar to harrass the Morvi people and to capture specially their high officers of the State. So the Morvi authorities used to exercise their power and to arrest the big officers of the Malia State and to imprison them for a short time. This was a practice observed systematically by both the States. Karsanji Tribari's going to Kagdori with the Tankara Fouzdar with the object of putting down the Miana raid and to establish peace there and his arrest by those Mianas who took him to Malia for imprisonment proves the fact that Karsanji Tribari could not but be a big officer in the Tankara Taluka under Morvi. Except this fact there is more evidence on the subject and the aforesaid correspondence of a Tankara gentleman



also says that Dayananda's father held the office of "Karmad or Wahiwatdar of the village."

It is said by some elderly people at Tankara that the father of Swami Dayananda was the same Brahmin who owned the temple of Kinbernathji Mahadeb and also who was a banker and a zemindar and used to hold important office in Tankara during the time of Meral Narayan Bhow, the great banker of Baroda, and it can be said safely and without hesitation that there was no other Brahmin in Tankara with those indications and distinctions as told by Swami Dayananda in his autobiography except Karsanji Lalji Tribari. I met one Shastri at Dhrol who told me spontaneously "Babuji why are you bothering your head so much about Swami Dayananda's father? It is known to the elderly people belonging to this side of Kathiawar that Dayananda was the son of Karsanji Lalji Tribari."

I have seen the house of Karsanji Lalji Tribari which is still in existence just a few yards west of the Darbargarh of Tankara and talked with some of the members of the family of Prembai, the elder sister of the Swamiji, and out of my profound admiration for the Swamiji I took one handful of dust from the compound of the house.

I have shown clearly in the above lines that Pandit Lekhram has committed great mistake in mentioning that Dayananda was a Morvi man and that his original name was Mul Shankar and his father's name Amba Shankar. It is a pity for the Arya Samaj movement that these mistakes are being easily copied by those different irresponsible writers of the biographies of the Swamiji, either in English or in Urdu, who take the Panditji's book as the only basis of their respective works without making any independent researches. Not only this—those mistakes and blunders are being spread far and wide by some careless preachers of the movement.

Mistakes and errors are going on in the name of the founder of the Arya Samaj, not only committed by Pandit



Lekham ; but a book named *Dayananda Digbijoy Mohakabya* written and lately published by one good Sanskrit-speaking preacher of the Samaj contains various sorts of falsehoods and fabrications regarding the Swamiji. As the *Sankarbijoy* and *Sankar Digbijoy Kab-yas* are bringing disgrace to the sacred name of Sanskra-charya, so the *Dayananda Digbijoy Mohakabya*, I believe, will bring disgrace and dishonour to the glorious name of the great Swamiji after the lapse of 25 or 30 years hence.

Had Swami Dayananda been living in these days, he would have been the first man to come forward to put down the publication of this *Mohakab ya* at once.

Perhaps it is known to the Indian reading public that nearly 20 years ago a book was published in England written either by a Theosophist or by a secularist to prove that Jesus of Nazareth came from Jerusalem to Tibet to learn some occult science at the feet of a Lama Guru, and after practising the science for some years he went to the holy city of Benares to acquire the wisdom of the holy Brahmins. After the publication of this book the whole Christian world became so excited as to crush the book down, and scholars like Professor Max Muller came forward to contradict those false and fabricated statements published in the book. The book disappeared shortly and it is now out of print. On the contrary, the Arya Samaj is slumbering about the publication of the above named *Mohakabya*. These things show that in the Samaj there is neither the spirit of historical research, nor the taste of making important things, historically correct.

The movement which is not backed up by good, sound and healthy literature, dies. The movement in which there are no literary men and students of critical history of high order—the movement which is without the knowledge of comparative study of religions—the movement which is not acquainted with the history of the rise and development of the different creeds of the world, I believe, is not potent



enough to conquer the modern critical scientific and sceptic world.

For these reasons the Arya Samaj movement is so unpopular in *Maharashtra*, *Madras* and *Bengal*.

The facts and informations which I have given in the above few lines regarding the birthplace and parentage of the Swamiji will prove sufficiently how critically and minutely I have tried to collect materials of the life of the founder of the Samaj. To verify the truth of an insignificant fact connected with the life of the Swamiji I had to go from Agra to Indore twice. In this way I have spent nearly fifteen years, and I have been able to gather heaps of materials, interesting and important. The proposed critical and comprehensive biography of the Swamiji may be divided into 2 or 3 volumes. I have left no stone unturned to collect even the minutest details regarding the life of the Swamiji. I have visited Kathiawar, the province of the Swamiji, 4 times. Nearly one thousand rupees have been spent to meet the expenses of railway fares and bullock-cart hires. Some noble minded Political Agents, Residents, and some members of the Bombay Secretariat, were so kind as to introduce me to some of the Chiefs of Kathiawar and of Rajputana from whom I collected the sum above mentioned, to meet my expenses. I have not received any material help from the Arya Samaj except one or two. My labour and sacrifice in this cause, I am sorry to say, have not been appreciated by the Samajists. Some say I am not an Arya Samajist so I should not be encouraged, but I can't find any better Arya Samajist than myself in the whole Arya Samaj world, and a greater admirer of the Swamiji for whom I have taken so much trouble for nearly 15 years. The first and systematic biography of Dayananda was written by myself and was published before the publication of Pandit Lekhram's biography in Urdu. Except this I have written and published two more booklets—one named 'Dayananda the Ideal Reformer' and the other named 'The Autobiography of Swami Dayananda in Bengali.' The first



book has been translated and published in Gujarati and is being sold in the Bombay Presidency—the second book also has been translated and published in Gujarati. Besides these I have written three or four booklets mainly devoted to the principles of reform originated by the Swamiji, but these exist now in manuscript form and I have no money to publish them. Also the manuscript of an elaborate life of Swami Virjananda, the great Gura of the great Dayananda is ready. Money is wanting to publish this also. It is unnecessary to mention that I was the first man in the superstitious province of Bengal to make the public appreciate the principles and doctrines of Swami Dayananda Saraswati. A good amount of money will be required to publish the proposed critical and comprehensive biography of the Swamiji including those few booklets. If I can get the amount of rupees two thousand I may go on with those publications easily. Is there any sincere admirer and true follower of the Swamiji who may come forward to lend his material support to this cause? However I am thankful to God that He has enabled me to trace out the birth place and the father's name of the Swamiji. These things were full of mystery. I took a vow in secret that I would do my best, cost what it would, to unearth these mysterious things which Swamiji had never disclosed to any one in his life.

The present condition of my health does not permit me to go further as I have been attacked with paralysis that has made me bed-ridden for the last 6 months. Of course, I am now better and under treatment. If any reader of the article wishes to correspond with me on this subject he is always welcome and may write on the following address.

DEBENDRANATH MUKHERJI,  
*C/o Post Master, Burdwan,*  
*(Bengal)*

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## THE BIRTH OF BUDDHISM.\*

(B. C. 150—A. D. 100).

*By Prof. Benoy Kumar Sarkar.*

### SECTION I.

#### Introduction of Buddha-cult into China.

##### (a) CHINESE ROMANTICISM.

Historically speaking, Buddhism was introduced into China under Mingti, the Han Emperor, in A. D. 67. There are legendary traditions of the Celestials having had knowledge of the new faith in Chou times and at least since the time of the first Emperor, the contemporary of Asoka. The traditions do not seem to have been thoroughly unhistorical in view of the fact that the Maurya Emperor (B. C. 250) was a great internationalist and was always ambitious to extend the Indian sphere of influence in every direction, and also because the Han Emperor Wuti (B. C. 140) was a great explorer of Central and Western Asia,

But even if the Asokan or later Indian Missions to China are unfounded and be regarded as impossible, the Chinese sympathy with, and knowledge of, Buddhism during that early period were, at any rate, philosophically very probable, in fact, almost a psychological necessity. That the Chinese intellect of the period was eminently adapted to a new mythology of Romanticism would be apparent from Fenollosa's remarks in his chapter on "Chinese Art of the Han Dynasty":

"The poetry of Han \* \* \* remained largely Taoist or Individualistic, enforcing the prime fact which all later Chinese critics, and their European Sinologist pupils have ignored, that almost all the great imaginative art work of the Chinese mind has sprung from those elements in Chinese genius, which if not anti, were at least non-Confucian. This poetry is almost always in the southern romantic style."

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\* A chapter from the forthcoming *Chinese Religion Through Hindu Eyes* in the press at Shanghai, China.



Professor Fenollosa also speaks of the "philosophical and romantic interest in the Taoist stories of the West" which inspired the great Han Emperor Wuti "to inaugurate the Turkestan campaigns. He summoned about him the individualistic genius of his day, professed to believe in and share the Taoist mystical powers, and determined to revisit the Queen of his Taoist paradise."

The romantic story of the actual introduction, also, points to the same inevitability of the Buddha-cult extending sway over the spiritual consciousness of the Celestials. The dream of the Emperor was not the "fine frenzy" of an individual but an index to the whole race-psychology. "Imagination bodies forth the forms of things unknown." So the Chinese imagination evolved the Buddha-cult in the guise of an Imperial dream as it had produced so many other cults in other guises.

The story is told by Hackmann thus; "The commonly accepted date of the real entrance of Buddhism into China is during the reign of Emperor Mingti (A. D. 58-76) This ruler is said to have had a dream in which a high, shining gold image of a god appeared to him, which entered his palace. The interpreter of the dream—a brother of the Emperor—attributed this apparition to the Buddha Sakyamuni, who was revered in Central Asia and India, and who demanded worship in China also. \* \* \* The Emperor sent an embassy through Central Asia to Khoian (the land of the Yueh-chi) to procure the things requisite for the practice of the new religion. The emissaries—eighteen in number—left the imperial court in the year A. D. 65 and returned in 67, accompanied by two monks, Kasiapa Matanga and Gobharana (the latter arriving a little after the former), as well as in possession of Buddha images and scriptures. A temple was built for the new religion, in which the two representatives lived, and gave themselves to the work of translating the most important Buddhist instructions into Chinese. The imperial palace of residence



at that time was Loyang, the present Honan-fu. It was here that Buddhism first took root in Northern China.

The admission of Buddha into the Chinese pantheon in the first century A. D. was not an extraordinary incident in the life of the Celestials. It belongs to the same category as the promulgation of the worship of Tai Mountain by the First Emperor in the 3rd century B. C., and of other cults in the pre-Christian era, and also as the recognition of Confucius as a god about A. D. 555 when, to quote Giles, it was enacted that a Confucian temple should be built in every prefectural city in the empire. Chinese mentality had ever been manufacturing myths and deities out of forces scattered here and there and everywhere. The only contributions of India were (1) a few new names, *e.g.*, those of Buddha, Avalokiteswara, etc., and (2) a new form or mould in which the original myth-creating and iconising instinct of the Chinese was to express itself.

The traditional Chinese literature and philosophy represented, on the one hand, by Laotsze and Chuangtse, and on the other, by Confucius and Mencius, had pre-disposed the people for the new cult and were quite adequate to assimilate it when it was introduced. For as yet the influence of Indian thought was insignificant. The number of Sanskrit works translated into Chinese was very meagre, intercourse between Hindus and Chinese infrequent, and in the realm of sculpture and painting there are absolutely no evidences of any contact between the two peoples. The great epoch of the Hindu sphere of influence in China's world of letters and art was to come under the mighty Tangs about six hundred years later, after Hiuen Tshang's return from India (A.D. 645).

Hindu missionising activity, during this period, for the propagation of the Buddha-cult, since the pioneer work of the first two missionaries, is described in the following extract :

"In the reign of Changli (A. D. 76—89) the chief of the Chu Kingdom became a devoted follower of Buddhism



and many more books were imported. Eighty years afterwards a Parthian monk arrived at Loyang (Honan) with a collection of *sutras* some of which he translated with great intelligence and perspicuity. More monks arrived in the reign of Lingli (168—170) from the country of the Getæ and from India, and translated the Nirvana and other *sutras* with great spirit and fidelity."—Werner's *Chinese Sociology*.

(b) THE RELIGION OF LOVE.

It need only be stated here (1) that what has generally been known to scholars as *Mahayanism* (Greater or Higher Vehicle), as contrasted with the *Hinayanism* (Lesser or Lower Vehicle) of Sakyasimha's apostles, has been called *Buddhism* in these pages ;

(2) That the mythology, iconography and canon which were introduced into China from Central Asia were neither what the *mn* Sakya had taught as *Nirvanism* nor what Asoka had propagated as his *Dhamma*, both probably coming under *Hinayanism*,—but formed the ingredients of Mahâyanism\*, which alone I have ventured to call Buddhism as being the cult of Buddhas and Bodhisattvas ;

And (3) that the language of Mahayanic Bibles was not Pali, like that of Hinayâna, but Sanskrit, the language of universal culture in India.

It is beyond the scope of the present work to prove the connection of Hinayânism with the *Chhandogya Upanishad* or with the *Samkhya Darsana* of India. Nor is it the object to catalogue the gods and goddesses of the *Mahaya-*

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\*The image and the Sanskrit language indicate that the faith was Mahayanic. Evidently this form of Buddhism had been well established in Central Asia before A. D. 65. What, then is the date of Kanishka, especially of his famous council associated with the name of Aswaghosha, where Mahayanic Buddhism is alleged to have been formulated for the first time ? Kushan chronology seems to require fresh revision in the light of facts from Chinese History. Vincent Smith considers A. D. 78 to be the date of Kanishka's accession, but adds : "The substantial controversy is between the scholars who place the accession of Kanishka in B. C. 58 and those who date it in or about A. D. 78." He dates the council somewhere about A. D. 100.



*nic* pantheon so carefully done by Mrs. Getty. The processes, also, by which *Mahayanic* eschatology and metaphysics were disentangling themselves from the previous *Hinayanic*, *Upanishadic*, and *Darsanic* systems need not detain us.

I have already mentioned Avataarahood and image-worship. A few more characteristics of Mahayanism are being given in the words of Dr. Richard in his *New Testament of Higher Buddhism* :

1. "Help from God to save oneself and others from suffering.

2. Communion with God, which gave the highest ecstatic rest to the soul.

3. Partaking of the nature of God by new birth so as to become Divine and Immortal oneself."

The following characteristics may be added from Hackmann's account:

1. The conception of an Eternal Deity.

2. The Bodhisattvas or Buddhas in *posse*.

3. The attainment of the Bodhisattvahood as the ideal of life—consisting in "sympathy with all beings, and a world-encompassing love."

4. The invocation of the Bodhisattva becomes the central point to the householders. Remarkable stress is laid on Faith.

5. The idea of a Paradise or a happy state of existence as opposed to Hell.

These are the marks of a Religion with Love, Faith and Hope as its basis and Romanticism as its inspiring force. Its Bible has, therefore, been rightly called the *Awakening of Faith*. It is a work in Sanskrit by Aswaghosha\* (1st century A. D.).

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\* The Doctrine of *Sunya*, i.e. Void, as an important feature of Mahayanism is attributed to Nagarjuna, one of its founders like Aswaghosha.



The same Emotionalism and Idealism could be noticed in the whole super-natural and anthropomorphic god-lore of contemporary India. One common ocean of Devotionalism was being fed by Mahayana, as by Shaiva, Saura, Vaishnava, Jaina, and other theologies.

For the first time in world's religious history men opened their hearts and began to love. It was not an age of passionless stoics, mere brain-labourers and cold book-lorists, but of lovers, *bhaktas*, devotees, Messiahs and apostles. The Jataka-stories, the Ramayana-verses and Gita-literature could flourish not in an atmosphere of "sophists, calculators and economists" but in the world of warm-blooded enthusiasts, men of faith and hope "believing where we cannot prove." These were meant not for abstract academicians but for such as could inhibit their senses in order to focus their whole attention on the culture of the heart so that it might be the capital of the 'Kingdom of God.'

Each of these Religions of Love embodied—

"The devotion to something afar

From the sphere of our sorrow."

The apostles of *Bhakti* or Heart-culture asked the questions :

"Would you understand  
The language with no word,  
The speech of brook and bird  
Of waves along the sand ?  
Would you know how sweet  
The falling of the rill,  
The calling of the hill,  
All tunes the days repeat?"

And the right romantic reply that was preached to the devotees was the following *sutra*:

"The secret of the ear  
Is in the open heart.



It was the creed or message of the "open heart" that the Mahayanists and others were propagating in India. A similar situation came to pass when centuries later Jesus was repudiating the "Legalism" of the scribes and the Book-religion of Judaism.

The human and mystic elements in these faiths which postulate the Infirmary of Man and the Mercy of God are as different from the primitive Nature-cult as from the practice of Dhamma or the study of Sakyan and Confucian *Dialogues*, but have historically grown out of both.

The Buddhism that came into the land of Confucius was thus only one of the expressions of the comprehensive cult of Love and Romanticism which manifested itself at the same time in the promulgation of the worship of Vishnu, Krishna, Shiva, etc. And the same religious emotionalism was being exploited by sculptors to enrich their Buddhist or Shaiva arts.

This common origin it is which makes it often so difficult to distinguish between the images of the gods and goddesses belonging to the Buddhistic and non-Buddhistic pantheons of Hinduism. This is why Chinese, Korean and Japanese forms of Buddhism look so similar to the many varieties of present-day Indian religion in spite of modifications under the trans-Himalayan soil and race-characteristics. This is why in spite of the disappearance of Buddha as a god from Indian consciousness, Buddhism may be said to live in and through the other cults of modern Hinduism, *e. g.*, Vaishnavism, Shaivaism, Jainism, etc.

## SECTION 2.

Exit Sakya, Enter Buddha and His Host.

### (a) THE PSYCHOLOGY OF ROMANTIC RELIGION.

Psychologically speaking, therefore, as we have indicated above, Buddhism was born almost simultaneously in China and India. It need not be considered as a foreign commodity imported into China but the inevitable outcome



of its age-long social evolution. The religious consciousness of the Chinese has ever had the same stuff as that of the Hindu, and each had paved the way quite independently for the recognition of an *Avatara*, a deified man or a God incarnate in human form. Invention of deities out of historical, semi-historical or legendary characters or out of Nature-Forces had been going on among both peoples all through their history. Sooner or later the "Enlightened" One was to get a place in the pantheon, sooner or later the Great Sage was to be a colleague of the Elemental Forces. It was an accident that Buddha was the name of the god to be worshipped first in both countries. It was an accident also that this Buddha was supplied to China from an Indian theological laboratory.

The contrast between Sakya the preacher and Buddha the god, or Confucius the moralist and Confucius the god, has its parallel in Christology also. Professor Bacon writes in his *Making of the New Testament*: "Modern criticism expresses the contrast in its distinction of the gospel of Jesus from the gospel about Jesus."

The Pauline "doctrine of Incarnation appealing to the eternal manifestation of God in man," i.e., of Jesus as an *Avatara*, is thus explained by Dr. Bacon: Whether Paul himself so conceived it or not, the Gentile world had no other moulds of thought wherein to formulate such a Christology than the current myth of Redeemer-gods. The value of the individual *soul* had at last been discovered, and men resorted to the ancient personifications of the forces of nature as deliverers of this new-found soul from its weakness and mortality. The influential religions of the time were those of personal redemption by mystic union with a dying and resurrected saviour-god, an Osiris, an Adonis, an Attis, a Mithra. Religions of this type were everywhere displacing the old national faiths. The Gentile could not think of the Christ primarily as a son of David who restores the kingdom to Israel. \* \* \* The whole conception was spiritualised. The enemies overcome rew



the spiritual foes of humanity, sin and death ; redemption was not the deliverance of Israel out of the hand of all their enemies, \* \* \* it was the rescue of the sons of Adam out of the bondage to evil powers." It is human instinct to manufacture a god out of a great Teacher.

We have traced in the preceding chapter the development of the *avatara*-cult in China and India. It is always difficult to point historically to the exact date when an idea is started. But so far as India is concerned, the best 'external evidence' is that supplied by the sculptors of the post-Asokan age (2nd century B. C. ?).

These bear at once the indelible impressions of the Vishnu-Sirima worship, the *avatara*-myths of the *Ramayana*, and similar legends of the *Jatakas*.

"It stands there," says Lloyd in his *Creed of Half Japan*, "in the clear-cut stone monuments of India that pre-Christian India believed in Buddha as a being whose birth was supernatural, the result of a spiritual power overshadowing the mother ; as one whose birth was rejoiced over by angels and testified to by an aged seer ; as one who had been tempted by the evil one and had overcome ; as one whose life had been one of good deeds and holy teachings ; as one who had passed into the unseen, leaving behind him a feeling of regret for him who had thus gone away."

#### (b) SPIRITUAL EXPERIENCE OF IRAN AND ISRAEL

It is a significant fact that the first epoch of Internationalism in world's history beginning with the Hellenistic period was the time of gestation for new emotional cults throughout the world. The spiritual experience of all mankind was passing through the same stages. Zoroastrianism was evolving Mithraism, Chinese Classics were evolving the worship of Confucius, Hinduism was evolving Buddha-cult, Shiva-cult, Rama-cult and so on, and Judaism was in the birth-throes of the Christ-cult.



With regard to the development in Iran we read in Moulton's *Early Religious Poetry of Persia*: "We still meet the old familiar names: Ahura Mazda is still supreme, with the Amesha Spentas around him, and Zarathustra is still the Prophet of the Faith. But even while we shut our eyes to the new divine names which crowd upon us, we cannot help seeing that the familiar names carry new associations. The prophet is no longer a man of like passions with ourselves, a fervid religious and moral Reformer, eagerly pressing his lofty doctrine of God and duty against much opposition, and exhibiting very human emotions of elation and discouragement as the fortunes of the campaign sway to and fro. He is a purely supernatural figure, holding converse with Ahura Mazda on theological and ritual subjects, which rarely come near the practical and homely religion inculcated by the singer of the *Gathas*. \* \* \* His own name had become semi-divine."

Rev. Charles Canon of Westminster, writes in his *Religious Development between the Old and New Testaments*: "One of the strongest impressions experienced by the reader who studies in their historical order the Canonical and non-Canonical Books of the Old Testament is the consciousness of the continuous, and in most instances, the progressive, re-interpretation of traditional beliefs and symbols.

\* \* \*

Down to the fourth century B. C., progress was slow and hesitating, but from the third century onwards the work went on apace, not through the efforts of the official religious leaders of the nation, but mainly through its unknown and unofficial teachers, who issued their writings under the names of ancient worthies in Israel. The anonymity or pseudonymity \* \* \* characterised all the progressive writings in Judaism from the third century B. C. onwards. \* \* \* All real progress in this direction was confined to a school of mystics and seers. \* \* \*



During this interval a new and more ruthless power had taken the place of the Greek empire in the East, *i. e.*, Rome. This new phenomenon called, therefore, for a fresh re-interpretation. \* \* \* Every conception was undergoing development or re-interpretation. Whole histories centre round such conceptions as soul, spirit, sheol, Paradise, the Messianic Kingdom, the Messiah, the Resurrection."

(c) BUDDHA-CULT AND ITS INDIAN "COGNATES."

We have noticed in the previous chapter how the whole Indian atmosphere was surcharged with the doctrines and ideas described in the above extract. The following lines of the Valmikian bards—

"For Vishnu's self disdained not mortal birth,

And heaven came with him as he came to earth"—

were the stock-in-trade of every religious sect. So that centuries before the one "beneath the Syrian blue" declared "I am the Way, the Life, the Truth," his brother-Messiah, the Hindu Krishna, had asserted in the *Gita*: "Forsake all *Dharmas* (*i. e.*, Ways, Taos, religions or creeds), make Me alone thy way."

The following declaration of the Lord is from Griffith's *Specimens of Indian Poetry*:

"I am the Father, and the fostering Nurse,

Grandsire, and Mother of the Universe;

I am the Vedas, and the Mystic word,

The way, support, the witness and the Lord.

The Seed am I, of deathless quickening power,

The Home of all, and mighty Refuge-tower.

\* \* \*

When error leads a worshipper astray

To other Gods to sacrifice and pray,



Faith makes his gift accepted in my sight—

'Tis offered still to Me, though not aright.

Faith makes the humblest offering dear to Me,

Leaves, fruit, sweet water, flowers from the tree ;

His pious will in gracious part I take,

And love the gift for his devotion's sake."

The lengthy oration of Lord Krishna proceeds in this strain, which is nothing short of Romanticism carried to the *nth* power. Here is the Yankee idealist Whitman's individualism lifted up to the transcendental plane. One is reminded of his characteristic *Song of Myself* :

"Magnifying and applying come I,

Taking myself the exact dimensions of Jehovah,

Lithographing Kronos, Zeus his son, and Hercules his grandson,

Buying drafts of Osiris, Isis, Belus, Brahma, Buddha,

In my portfolio placing Manito loose, Allah on a leaf,  
the crucifix engraved,

With Odin and the hideous-faced Mexitili and every idol and image,

Taking them all for what they are worth and not a cent more," etc., etc.

Whitmanism spiritualised is the mysticism of *Gita*.

These verses from the *Gita* give a picture of the common spiritual *milieu* in the midst of which the various cults of Hinduism were born. The new mythologies are herefore "cognates" and all present a family-likeness.

Sakyasimha had been one of a legion of "cognates." His *Nirvanism* was one of the numerous metaphysico-moral systems of the Hindus in the 6th century B. C. Similarly during this period (B. C. 150-100 A. D.) Buddhism or Mahayanism was one of the numerous "cognate" cults that had been developing among the people of



Hindusthan. This Buddhism should be called Hinduism of the Buddha-cult, just as Vaishnavism of the period was Hinduism of Vishnu-cult, and Shaivism was Hinduism of the Shiva-cult, and so on.

Buddha was only one of the gods of a vast pantheon. It consisted of the Supreme Being variously conceived and diversely named, as well as the full-fledged deities, *avatars* and the gods in *posse*. Among Buddha's host are to be included not only Adi-Buddhas, Avalokiteswaras, the Bodhisattvas and the other "Gods of Northern Buddhism," but also Rama, Krishna, Vasudeva, Parsvanatha, Tirthankaras, etc., to mention a few semi-historical names, and Brahma, Vishnu, Shiva, etc., descended from the Vedic deities.

That Mahayanism and other forms of Hinduism were not mutually exclusive would be evident from the policy of Kanishka, the Indo-Scythian monarch, generally regarded as the Asoka of the "New" Buddhism. Says Mr. Vincent Smith: "Such a Buddha (a god with his ears open to the prayers of the faithful and served by a hierarchy of Bodhisattvas) rightly took a place among the gods of the nations comprised in Kanishka's wide-spread empire, and the monarch, even after his 'conversion,' probably continued to honour both the old and new gods, as, in a later age, Harsha did alternate reverence to Siva and Buddha."

Almost all the coins of Vasudeva I, the last powerful Kushan ruler (A. D. 110-73?), "exhibit on the reverse the figure of the Indian god Siva, attended by his bull Nandi, and accompanied by the noose, trident and other insignia of Hindu iconography." The thoroughly Indian name of this King, which is a synonym for the god Vishnu, is a proof, according to Smith, of the rapidity with which the foreign invaders had succumbed to the influence of their environment. The coins of Kadphises II, the predecessor of Kanishka, also tell the same tale.

It is clear that Buddha, Shiva, and Vishnu existed side by side as deities in Hindu religious consciousness during the first and second centuries of the Christian era,



## SECTION 3.

The "Balance of Accounts" in International Philosophy.

(a) RIVAL CLAIMS OF THE EAST AND THE WEST.

The relations between Greek thought and the Asiatic religions during the Hellenistic period may be understood from the following account.

According to Emmet in Charles' *Apocrypha and Pseudepigrapha*, the third book of *Maccabees* written about B. C. 100 in Hebrew "expresses a bitter opposition to the attempts at hellenising, which so nearly overwhelmed Judaism in the second century B. C., and shows no sympathy with the developments of thought and doctrine, which at that time were growing up within the Jewish Church."

So also the Hebrew *Book of Jubilees* written between B. C. 135 and B. C. 105 defends, in Canon Charles' words, "Judaism against the Hellenistic spirit which had been in the ascendant early in this century, and to prove that the Law was of everlasting validity."

Dr. Moulton writes in his *Early Religious Poetry of Persia*: "Are we justified in claiming Zarathustra's right to be acknowledged as the founder of apocalyptic? It is too large a question to answer here in any adequate way, but we may briefly recognise the strong probability that contacts with a Zoroastrianised Persia did much to stimulate in Israel the growth of a form of literature which from the Maccabean era downwards dominated Jewish thought and created the *milieu* of the Gospel proclamation."

Mr. Hogarth writes in the *Ancient East*: "His (Alexander's) recorded attitude towards the Brahmans of the Punjab implies the earliest acknowledgment made publicly by a Greek that in religion the West must learn from the East"



Further, "the expansion of Mithraism and of half a dozen other Asiatic and Egyptian cults, which were drawn from the East to Greece and beyond before the first century of the Hellenistic Age closed, testified to the early existence of that spiritual void in the West which a greater and purer religion about to be born in Galilee and nurtured in Antioch, was at last to fill.

A ring of principalities, Median, Parthian, Persian, Nabathæan, had emancipated the heart of the Orient from its short servitude to the West; and though Rome, and Byzantium after her, would push the frontier of effective European influence somewhat eastward again, their Hellenism could never capture again that heart which the Seleucids had failed to hold."

In his *Studies in Chinese Religion* Parker records the opinion that "it is impossible to deny that the ideas of a Messiah of Salvation, good works and so on, may reasonably have suggested themselves to the Nazarenes through the efforts of Buddhist monks."

The following is from Lloyd's *Creed of Half Japan*: "The existence of Buddhism in Alexandria has often been suspected. Scholars have seen Buddhists in the communities of the Essenes in Palestine in the monastic congregations of the Therapeutæ described by Philo, in the Hermetic books of Egypt. \* \* \* It has also been often suspected that Gnosticism was derived from Buddhism."

On the other side have been opinions that Iranian, Hindu and Chinese religions of B. C. 200—A. D. 100 owe their origin to Biblical lore. According to Rev. Timothy Richard, "it is more and more believed that the Mahayan Faith is not Buddhism, properly so-called, but an Asiatic form of the same gospel of our Lord and Saviour, Jesus Christ." And Lloyd believes that the religious mission to China during the reign of Mingti in A. D. 67 was "not a Buddhist mission at all" from India, but a Christian propaganda, and "that under Indian names of these two missionaries there may have lurked a Greek nationality."



Mr. Lloyd refers to the tradition of the visit of the *Magi* or the Iranian 'Sages' to the cradle of the Infant Saviour as an indication of the way in which the wind was blowing. But the tradition should be regarded as having the same value as that of pious Buddhists who have recorded the legend of Vedic deities dancing attendance on the infant Sakyasimha on his nativity. It proves really, on the contrary, that the philosophy and metaphysics as well as theology of the Persian "wise men" were the most powerful factors in the socio-religious world of the time, and, therefore, it was a pardonable vanity on the part of the apostles of the Galilean to imagine the representatives of the established order as having paid homage to the newly risen Star.

Any reader of Lloyd's chapter on 'The New Testament in touch with the East' in his *Creed of Half Japan* would see how impossible and hopeless a task it is to prove the early influence of the Christ-cult on the lands of Zarathustra, Sakyasimha and Confucius. In the first place, the chronology of Biblical literature itself is not yet beyond criticism. In the second place, according to Prof. Bacon, in the *Making of the New Testament*, it was not before the end of the second century A. D. that the New Testament was canonised. For, on the authority of the Tübingen school of Bible-criticism founded by Ferdinand Baur, "the period covered, from the earliest Pauline Epistle to the latest brief fulminations against Gnostic Doketism and denial of resurrection and judgment, is included in the century from A. D. 50 to 150."

The Sanskrit Rama-stories and Pali Jataka-stories which are related on the stupas of the 2nd century B. C. could not certainly be influenced by stories which became current several centuries afterwards. Buddha-cult, Rama-cult, Krishna-cult, Shiva-cult and Vishnu-cult had already been formed with icons and *sutras* before Christ-cult was definitely established in Asia Minor. Historically speak-



ing, Christology and Mariolatry are later than similar 'logies' and '-latries' in Persia, India and China.

The following opinion of Giles may also be quoted :  
 "It seems almost certain that the *Mahayana* School had already developed in western India before any knowledge of the Gospels could possibly have travelled so far. Nagarjuna, its reputed founder, is generally assigned to the second century A. D., and it does not appear to have been earlier than the middle of that century, that the Christians at Antioch began to gather together the records of their Founder, nor indeed until the end of the second century that the Gospels became publicly known through the writings of Irenæus and Tertullian."

The conclusion of Mr. Vincent Smith regarding the "extent of the Hellenic influence upon India from the invasion of Alexander to the Kushan or Indo-Scythian conquest at the end of the first century of the Christian era" is thus given in his *History of India* :

"The Greek influence merely touched the fringe of Hindu civilisation and was powerless to modify the structure of Indian institutions in any essential respect."

The following statement of the same author, however, is unsupported by evidence and partially contradicts the above remark : "The newer Buddhism \* \* \* must have been largely of foreign origin, and its development was the result of the complex interaction of Indian, Zoroastrian, Christian, Gnostic and Hellenic elements which had been made possible by the conquest of Alexander, the formation of the Maurya Empire in India, and above all by the unification of the Roman world under the sway of the earlier emperors."

#### (b) PARALLELISM AND "OPEN QUESTIONS"

It is not justifiable to explain the problem of the nature of the relationship between Christianity and Buddhism



except by the hypothesis of an original common fund of spiritual ideas. The following remark of Johnston can, therefore, be accepted :

“We may then admit the possibility that some of the characteristic doctrines shared by Christianity and the Mahayana—such as the efficacy of belief in divine or super-human saviours incarnating themselves in man’s form for the world’s salvation—were partly drawn from sources to which the builders of both religions had equally ready access.”

Dr. Timothy Richard remarks in *The New Testament of Higher Buddhism*: “It is getting clearer each year now that these common doctrines of New Buddhism and Christianity were not borrowed from one another, but that both came from a common source, Babylonia, where some Jewish prophets wrote their glorious visions of the Kingdom of God that was to come. Babylon then had much intercourse with Western India and Persia, as well as with Judaea, Egypt and Greece. From this centre these great life-giving, inspiring truths were carried like seeds into both the East and West where they were somewhat modified under different conditions.”

About Babylon and early Christianity, however, Mr. Johnston remarks: “It is in the discussions of these schools (Hinayana) orthodox and unorthodox, not in Babylonian poetry or prophecy or in the missionary activity of a St. Thomas, that we must look for the ultimate sources of the principal streams that flow into the ocean of Mahayanist belief.”

In fact, as for the place of Babylonia in world’s religious history and the general intellectual condition of the Hellenistic and Græco-Roman countries, the only statements that may be safely made seem to be the following :—

1. Hellenism was a composite product—neither thoroughly Greek nor thoroughly Asiatic. Therefore anything



traced to Hellenistic influence must be considered as much oriental as occidental.

2. Hellenism was, after all, not very deep and wide. It may be *presumed* that the important landmarks in world's thought during this period bore the impress of the mutual influence of the East and the West, and that the Buddha-myth (as well as Rama-myth and Krishna-myth) of Eastern Asia and the Christ-myth of Western Asia were held in solution in the grand philosophic cauldron of post-Alexandrian eclecticism. But definite historic *evidences* to prove the impact in each case are not yet forthcoming.

Rather, as Vincent Smith observes, "the invasions of Alexander, Antiochos the Great, Demetrios, Eukratides and Menander were, in fact \* \* merely military incursions which left no appreciable mark upon the institutions of India : \* \* \* the impression made by Greek authors upon Indian literature and science is hardly traceable until after the close of the period under discussion."

3. Each one of the systems of philosophy, metaphysics and eschatology which we notice full-fledged between B.C. 150 and A. D. 100 can be explained independently as the consummation of an evolutionary process along traditional lines without any reference to the international *milieu* or the contact between the East and the West. Thus Platonism might lead to Stoicism, "Cynicism" and Neo-Platonism without any so-called Oriental impact. So Judaism might lead to Gnosticism, Apocalypticism, and Christ-cult without the influence of Neo-Platonists or Zoroastrians. So also Zoroastrianism could be the basis of Mithraism without any Hellenistic or Hindu factors. Original Chinese mysticism might similarly give rise to later Taoism. The cult of *avatars* in India and China also can be explained by totally ignoring the epoch of internationalism and *rapprochement* between East and



West. The *Brahmanas*, *Upanishadas*, *Darsanas* and *Tripitakas* alone can explain Mahayana, Shaiva, Krishnaite and other faiths.

4. Under these circumstances it is desirable to recognise the parallelism in the tread of religious and philosophical growth in India, China, Persia and Syria, and not to dogmatise about the parenthood of any system with regard to the rest. The psychology and metaphysics of Hinduism with its Buddha-cult, Krishna-cult, etc., and those of Judaism with its Christ-cult were independent phenomena growing out of the same "conditions of temperature and pressure," to use a metaphor from physical science.

5. It may be stated that considerable research has to be bestowed on the Parthian, Bactrian, Persian, and Syrian languages and literatures, and the results of these investigations checked by comparison with the findings of Indo-Chinese scholarship, on the one hand, and Hellenic scholarship, on the other, before the problem of international debit and credit can be settled in that most fruitful period of world's religious history.

It is beyond the capacity of the present author to deal with that problem of the "Balance of Accounts" between Asia and Europe. It seems that for some time to come the following, among others, would still remain "open questions:"

1. How far Zeno, a Phœnician of Cyprus, the founder of Stoic Universalism, was a product of the wedlock between the East and the West.

2. What actual influence the missionaries sent out by Asoka to propagate his *Dhamma* had on the Magi of Iran (*cf.* Prof. Jackson's *Zoroaster*) or in the centres of Greek culture like Antioch, Tarsus and Alexandria. According to Vincent Smith, as would be apparent to every student of facts, "Asoka was much more anxious to com-



muicate the blessings of Buddhist teaching to Antiochus and Ptolemy than to borrow Greek notions from them."

3. How far Saul, the Jew of Tarsus, an apostle of Christianity, was an "oriental who combined the religious instinct of Asia with the philosophic spirit of Greece."

4. (Coming somewhat later), to what extent Plotinus, the greatest of Neo-Platonists, who lived in the 3rd century of the Christian era, imbibed the mystical pantheism of Chuang-tsze's *Tao-te-ching* or the Indian *Gita* and *Vedanta*. The following account from Webb's *History of Philosophy* would lead one to rank Plotinus with the Chinese *Taoists* and Hindu *Yogais*. "The spiritual ambition of Plotinus was not to be satisfied by sympathy with the universal life, nor yet by contemplation of the eternal Intelligence. He sought, and was believed by his friends on several occasions to have attained, a union with the ultimate principle, the highest God of all. \* \* \* Union with the Highest can be attained only in a state in which all sense of distinction is lost, a state of ecstasy or rapture."

#### SECTION 4.

The "Middlemen" in Indo-Chinese Intercourse.

##### (a) THE TARTARS IN WORLD-HISTORY.

It was from Central Asia that the new mythology of India was introduced into China. It supplied two missionaries, several canonical manuscripts in Sanskrit language, and a golden image. Central Asia, as the connecting link between Chinese and Hindu culture, therefore, demands our attention during this period of the birth of Buddhism.

In the history of Indo-Chinese civilisation generally and of religious development in particular, the races of men inhabiting the region vaguely called Central Asia, have always played a prominent part. Their functions have



never been creative but only those of carriers, distributors, intermediaries and middle-men. In the present instance, they are responsible (1) for the initiation in India of what is called the Græco-Roman art, and (2) for the transportation of Buddhist religion, art and literature from India into China. A brief political anthropology would explain the inter-racial relations of the period.

The Maurya Empire of the Hindus (B. C. 320) was chronologically the first empire in world's history, if we leave out of consideration the ancient Assyrian, Egyptian and Persian Monarchies. Alexander's brilliant conquests did not lead to an empire because of his early death. The second Empire in world's history was that of the Chinese under Tsin (B. C. 220) and Han Dynasties. And the third Empire was that of the Romans (1st century A. D.). It is interesting to note that the first empire to be dismembered was the Hindu, the second, the Chinese, and the third, the Roman. It is still more interesting to note that the fall of all the three empires was due ultimately to the invasions of the same barbarian hordes.

These were the Central Asian races known under diverse names, *e. g.*, Tartar, Scythian, Yuechi, Kushan, Saka, Hiung-nu, Hun, White Hun, and so forth. We need not enter into the question of their blood-connexions or linguistic affiliations nor tarry to inquire as to which of these names represents the genus and which the species, branch or family. The most important thing for us to know is that the homeland of peoples who could be successfully withstood neither by the Asiatic nor by the European civilised nations was the *terra incognita* named Central Asia. Readers of Gibbon's *Decline and Fall of the Roman Empire* are familiar with the story of "the barbarians of Scythia, \* \* \* the rude ancestors of the most polished nations of the world."

Originally nomads, these Tartars had no culture of their own, but succeeded in swooping upon well-establish-



ed civilisations through the vigour and virility characteristic of *pune* races. And as always happened in history in such cases, "captive Greece captured Rome." The Tartars willingly allowed themselves to be captured by their slaves in India, China, as well as Europe, who were more enlightened than they. They took for their intellectual and spiritual masters those among whom they lived as conquerors, and thoroughly adapted themselves to the local conditions by matrimonial and other social connexions. In lieu of the refinements of culture they obtained they imparted the freshness of their blood and strength of their physique to the subject races. The "Barbarians" of Central Asia were thus vandals in no sense. Modern Hindus, modern Chinese, as well as modern Europeans, owe much of their ancient culture and present vitality to intercourse with these hardy races.

(b) THE INDO-SCYTHIAN (TARTAR) KUSHANS

By the middle of the second century B. C., a branch of the Tartar race, the Yuechi, was already on the move towards the hinterland of Northern and North-western India. There were no strong rulers either among Hindus or among the peoples of the neighbouring Hellenistic Kingdoms. The only powerful monarchy of the time was that of the Hans of China. The Yuechis, therefore, had smooth-sailing through the Indo-Bactrian and Indo-Parthian territories and also the regions now called the North-Western Frontier Province of India.

By the first century A. D., *i.e.*, about the time of the founding of the Roman Empire, we hear of a first-class Hindu-Tartar (Kushan) Power under Kanishka (A. D. 78-123?)\* with his capital at Purushapura (modern Peshawar). Kanishka was the patron of the celebrated Congress (A.D. 100?) of Hindu philosophers and metaphysicians under Vasumitra and Aswaghosha, to which tradition ascribes

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\* Kushan Chronology is tentative.



the first formulation of Mahayanism. Just as the *Nirvanism* of Sakyasimha had been brought into being and nurtured under more or less non-Aryan conditions of life in Eastern India, so *Mahayanism* formally came into existence in Gandhara in an atmosphere of newly Hinduised foreigners under the patronage of a monarch whose territory was situated within the westernmost confines of India and beyond. It must be remembered that a great part of the extra-India territory of the Kushans had been included within the Maurya Empire and hence had been the seat of Hind culture since at least B. C. 320.

Kanishka's predecessors and compatriots had learnt sculpture from the Hellenistic schools of Bactria, and from there imported teachers into their territory called Gandara. On the Indian soil they devoted themselves whole-heartedly to Sanskrit language and literature as well as to the prevailing metaphysics and mythology, the first lessons of which they must have received in Bactria, Parthia, and Khotan. One would like to know how these Hellenistic art-traditions and Hindu culture-traditions were being transformed in the process of assimilation with the race-characteristics of these Yuechis (specifically, the Kushans). For the present it is clear that the Græco-Buddhist (also called Gandhara) art and Hinduism of Buddha-cult were born in an environment of Indianised Scythian or Tartar Settlements. The place of Central Asia in the history of Buddhism is thus very large.

The Kushans were progressive monarchs. They maintained relations of international commerce and diplomacy with the Han Emperors on the East and the Roman Emperors on the West. They also succeeded in extending the Indian sphere of influence through their kith and kin who were rulers of the neighbouring Central Asian regions. External conditions for the propagation of Buddhism were thus thoroughly satisfactory, and we have seen that so far as the Chinese were concerned, their whole mental history had led them up to it.



The relations between the Chinese and those "middle-men" of Central Asia are being given in the words of Mr. Vincent Smith, who describes the progress of Indian Buddhist art eastwards in his *History of Fine Art in India and Ceylon* :

"Communications between China and the Western countries were first opened up during the time of the early Han Dynasty (B. C. 223 to A. D. 25) by means of the mission of Chang-Kien, who was sent as envoy to the Oxus region and died about B. C. 114. That mission resulted in the establishment of regular intercourse between China and the Scythian powers, but did not involve contact with India. In the year A. D. 8 the official relations of the Chinese government with the western states came to an end, and when the first Han dynasty ceased to exist in A. D. 25, Chinese influence in those countries had vanished. But in A. D. 73 a great general named Pan-chao reduced the King of Khotan to subjection, and from that date continued his victorious career until his death in A. D. 102, when the power of China attained its greatest western extension. In the last decade of the first century Pan-chao inflicted severe defeat on the Kushan King of Kabul somewhere beyond the Pamirs in the Yarkand or Kashgar country. Most probably that King was Kanishka. After Pan-chao's death the Kushan King retrieved his defeat and occupied Khotan at some time between A. D. 102 and 123. To that Indo-Scythian conquest of Khotan I would attribute the rapid spread of Indian languages, scripts, religion and art in Chinese Turkistan, as disclosed by the discoveries of recent years. I do not mean that Indian influence then first began to be felt, for there is reason to believe that it crossed the passes more than three hundred years earlier in the age of Asoka, but its great extension appears not to go back further than the first quarter of the second century of the Christian era, the very time when the art of Gandhara was at its best."



## (c) GRÆKO-BUDDHIST ICONOGRAPHY

A halfway house between Hindusthan and China was the Kingdom of Kucha, situated in the heart of Chinese Turkestan. In the Royal Asiatic Society's Journal Dr. Sylvain Levi writes about this Central Asian region : "In the early centuries of the Christian era, Kucha received the Buddhistic creed and culture to such a large and overwhelming extent that the whole local situation became Buddhistic. Situated, on account of its connection with Khotan, well for commercial purposes, Kucha from this time onward became a very prosperous and flourishing place in which the activities of the merchants and the priests were equally vigorous and in which commerce and culture played an equally significant part. \* \* \* Sanskrit became the sacred language and was assiduously taught and studied in the monasteries."

The following extract from Fenollosa's chapter on 'Græko-Buddhist art in China' would give the whole geography of the Kushan (Indo-Tartar) sphere of cultural influence in Asia: "This wave of civilisation from the Indus valley into great mountain passes of Balkh and Gandhara passed northward from Swat \* \* \* and advancing over the roof of the world to the great Turkestan plain lying beyond the Pamirs, pushing up toward Kashgar and Samarkand, and downward again to skirt the southern borders of the great deserts which the Kunlung range \* \* \* separates from Tibet, and so on to kingdoms far towards the Chinese border, has been verified by the important recent explorations of Sven Hedin, Mr. Stein of the Indian Government, and others."

According to Vincent Smith the culmination of the Hellenistic sculpture of Gandhara "may be dated from A. D. 50 to A. D. 150." "Thus the best productions of the Gandhara Hellenistic school nearly synchronise with the art of the Flavian and Antonine periods in western Asia



and Europe, and in India with the reliefs or the great rail at Amaravati in the Deccan, as well as with many sculptures at Mathura on the Jumna."

The Kushan-Hindus were great worshippers of images, as would appear from the thousands of icons which have come to light during the comparatively recent excavations. "All the sculptures come from the Buddhist sites and were executed in the service of Buddhist religion \* \* \* Buddha may appear in the guise of Apollo, the god Brahma, or in that of St. Peter \* \* \*. However Greek may be the form, the personages and incidents are all Indian."

"The statues and small groups represent Buddhas Bodhisattvas, or saints on the way to become Buddhas, besides minor deities of the populous Buddhist pantheon. \* \* \* That system (Mahayana) practically deified Gautama Buddha, as well as other Buddhas, and surrounded them with a crowd of attendant deities, including Indra or Sakra, Brahma and other members of the Brahmanical heavenly host, besides a multitude of attendant sprites, male and female, of diverse kinds and varying rank, in addition to human worshippers."

It was this Indo-Tartar iconography that supplied models to the Chinese and Koreans and finally to the Japanese.



## THE PHILOSOPHER: A DIALOGUE.

### Scene-A Lecture Room.

(*By A student of Philosophy.*)

Professor [in his soliloquy]:—The neutrality of political kingdoms cannot be violated with impunity ; but that of the world of ideas is violated daily, and yet nobody is punished for the offence. If the integrity of a Belgium or a Servia is threatened, whole nations are up in arms against the aggressor ; but if the peace of the neutral world of thought is disturbed, not a finger is raised. How unpardonable is the inconsistency of human nature ! Why, it was only this morning that I came across passages like these in a German newspaper :—"The Germans can do very well without that worthless and miserable thing called English literature". "What little of it is of any value has long been published in Germany, and would fill a book case of small size". "All English learning, such as it is, is based upon the work which German heads for centuries past have been doing for the blessing of the world". Isn't all this a flagrant example of the work of havoc and devastation that is being carried out in the neutral zone of intellect ? And yet the offenders are getting off scot-free ! True, these violaters of intellectual neutrality have met their match in some British savants, like Sir William Ramsay, who are at pains to prove that German scholarship and science are worthless. But then two wrongs do not make a right. If we have produced Bacon and Locke, Hume and Berkeley, Newton and Darwin, Huxley and Kelvin, Mill and Spencer, we have no more right to disregard the obligations of neutrals—to be the destroyers of Lovain, than have the Germans by drawing up a list of their Kants and Hegels, Fichtes and Schellings, Schopenhauers and Nietzches, Helmholtzs and Haeckels. Anyway, my duty is plain. My business is to seek truth about things and to expound it to people so far as I know



it. Truth is truth. I know of no such truth that is either "German" or "British". I would my people had always borne in mind that we are fighting German soldiers and them alone. Let us not be deaf to our intellectual conscience. I shall not like my people to imitate the barbarous methods of German soldiery by perpetrating atrocities on innocent women and children. But are not our thoughts as non-combatants as the outraged women and children. O, how horrible is the massacre of intellectual achievements ! How brutal, how merciless ! And yet there is no Commission to enquire into these brutalities ! No, not even an official censor to convey their authentic news to the world..... ! (Enter an Indian student).

*Student*—(Interrupting the Professor) Sir, I have come to ask your permission for one week's leave of absence, as my marriage is to take place to-morrow.

*Professor*—(Unheeding the interruption) How very prone is the human mind to be influenced by the patriotic bias !

*Student*—My presence is urgently required at this time.

*Professor*—How apt are we to be led astray by our feelings !

*Student*—So, would you please allow me to go home and to join your lectures after a week.

*Professor*—(Turning to the student for the first time.) Well, my boy, what is it that you want ?

*Student*—My marriage is going to take place to-morrow. I have come to ask your permission for one week's leave of absence.

*Professor*—(Thoughtfully) "Marriage" ! What does that term mean ? How do you define it ?



*Student*—It means the state of being married.

*Professor*—This is nonsense. You have violated the third rule of definition which says that a definition must not contain the term to be defined. Try again.

*Student*—Marriage is the state in man's life that is neither bachelorhood nor widowhood.

*Professor*—You have erred again. Defining a term by means of negating its contraries is hardly a good definition. Try once more.

*Student*—I am very busy, Sir, I beg leave to be off.

*Professor*—No, you can't go until you have defined the term "marriage" properly.

*Student*—Marriage is the permanent legal union between a man and a woman. Or to put it differently, it is the state of having a wife or a husband.

*Professor*—This is tolerable. Well, if marriage means the state of having a wife or a husband, you are going to have which, a wife or a—

*Student*—Of course, a wife. Men have wives, and I am a man.

*Professor*—O ! I see. You are a male human being.

*Student*—(Thoughtfully) Yes, and my wife is a female human being.

*Professor*—Male and female ; husband and wife ; these are correlative terms. A'nt they ?

*Student*—Yes Sir, but I must be off now. My presence is urgently required at home.

*Professor*—Before you leave, I should like to know if you have satisfied yourself as to the connotation and



denotation of the girl you are going to marry ? And do you think you have a sufficient knowledge of her genus and differentia, her generic and specific properties, her separable and inseparable accidents ?

*Student*—*Mah-Jabin* is a most charming girl. She is the embodiment of all that is desirable in womanhood. She is called *Mah-Jabin*, because she is as bright, as beautiful, as lovely as the moon.

*Professor*—I must remind you, my dear boy, that *Mah-Jabin*. if that is your fiance's name, is a proper name, and as such cannot have any connotation. This term is absolutely non-connotative. It is only by an accident that she is called *Mah-Jabin*.

*Student*—I am afraid I can't see eye to eye with you. But I think my fiance is called *Mah-Jabin* because she is a *Mah* ("Moon"), I love her and she loves me.

*Professor*—I am really shocked to hear that you have fallen in love with somebody. Love is a form of hypnosis. It fixes your idea to one particular object and to that alone. It paralyses attention and obscures the faculty of dispassionate comparison. It is thus essentially hostile to the formation of sound judgment. Don't you remember that only the other day, while lecturing on Plato's "Phaedrus," I explained to you his view that Eros was mad, irrational, superseding reason and prudence in the human mind.

*Student*—Certainly, I do remember that. But has not that same philosopher almost immediately added that, "Not all madness is bad, sometimes it exercises a beneficial and improving



influence. Some varieties of it arise from human malady, but others from the inspiration of the gods. And these latter have four different phases—the prophetic madness, the religious, the poetical, and the Erotic”.

*Professor*—I am extremely sorry to find that you have entirely failed to grasp the import of Plato's views. His exposition applies to the love of a Greek youth of his time rather than to love in general. And what little is of any value in his doctrine is vitiated by the stereotyped notion which makes nature an anthropomorphic personality. To my mind Schopenhauer's treatment of the subject is in the main so true that I take the pleasure of reading to you a passage from his “Metaphysics of Love”.

(Picks up the book from the table, and reads) “Every kind of love, however ethereal it may seem to be, springs entirely from the instinct of sex; indeed it is absolutely this instinct, only in a more definite, specialised and individualised form. If, bearing this in mind, we consider the important *role* which love plays in all its phases and degrees, not only in dramas and novels, but also in the actual world, where, next to love of life, it reveals itself as the strongest and most attractive of all motives; when we consider that it constantly occupies half the capacities and thoughts of young humanity, and is the final goal of almost every human effort; that it influences adversely the most momentous affairs; that it hourly disturbs the most serious occupations; that it deranges even the greatest intellect for a time; that it will interrupt the transactions of statesmen and the enquiries of the learned; that it will leave love letters and locks of hair in the portfolio of the minister and the manuscript of the philosopher; that it may inspire the most damnable conspiracies, dissolve the most vital relations, sever the



strongest ties ; that to it are sacrificed riches, rank, happiness, health and life itself ; that it makes the otherwise honest, perfidious, and a man who has hitherto been faithful, a betrayer ; and that it generally appears as a demon able to overthrow, confuse and destroy all in its path ; considering all this, we may ask, why should such a trifle play so important a part, and create disturbance and confusion in the well-regulated life of mankind ? But to the earnest investigator the spirit of truth unfolds the answer : it is not a trifle ; the seriousness and zeal with which love is prosecuted is absolutely in keeping with its importance. The ultimate aim of all love is superior to all other aims in human life—the establishment of the next generation”. So there is nothing mystic, nothing divine, nothing spiritual, about love. It is simply another name for the elective affinity of two elective cellules the spermatic cell and the ovulary cell. Have you ever read Haeckel’s *Anthropogeni* ?

*Student*—No, Sir, I have never read Haeckel nor do I care to read him now. I have read Thomas Hardy’s “The Fiance” and that is enough for me. By the way, have *you* read that ?

*Professor*—Oh ! You seem to forget that the substance called “the Fiance” is not known to exist in the world. “The fiance” is a class name, and substances corresponding to class names have no physical existence. This man’s fiance exists, that man’s fiance exists, but *the* fiance exists nowhere.

*Student*—Now you have tried my patience to the utmost. And I do not know what stuff you have been talking for these two hours. I am certain that my *Mah-Jabin* exists and that she is the



loveliest girl. You can't shake my conviction by any amount of silly logical canons and sophistical arguments. And don't you think you are a humbug !

*Professor*—"Argumentum ad Hominem."

(The student suddenly leaves his place. The professor thinks he is going to be assaulted, and he too leaves the room hastily, saying "Argumentum ad Baculum".)

**Mr. Jenkin Lloyd Jones in his lecture on " Why Love England !" says :—**

There is a militant Anglo-India. I will not stop to speak of its iniquities in the dark background of Warren Hastings and Lord Clive, but the foreground is illumined by the great triumph of Sir William Jones, the scholar who was sent out there for the purpose of defending the right of English merchants against the supposed heathen aggressiveness. His soul was big enough to discover, away out there on the borderland of humanity, away off there in Asia, the home of all the religions, a distinct, profound literature, and a profound philosophy. He bent the energies of his genius to bring to cultured Europe the astonishing surprise that over there was the mother of Greece and Rome, the grandmother of all our western languages. Now all scholars who know enough to know it, unite in praising the Sanskrit language. I love that non-English England that is represented by the republic of letters, by the triumph of science, by its world-inclusive humanity, by its world encircling literature.

JENKIN LLOYD JONES.



## MANY THOUGHTS OF MANY MINDS.

### The Superphysical Meaning of Tirathas.

The reader has, perhaps, read about the controversy which was lately started about the site of the Hindu University which, it was alleged, falls outside the true traditional limits of holy land of Kashi. In this connection Pandit Bhagwandas, M. A. of Benares has contributed an article to the *Central Hindu College Magazine*, in which he has exploded the myth about the spatial sanctity of the Tirathas by means of quotations from the Puranas themselves. Says he :—

So far from being thus materialistically narrow were they—and in their revival is the only hope of genuine Hinduism—that according to them the real Kashi is *superphysical and spiritual* rather than physical or material.

अथ हैनमत्रिः पप्रच्छ याज्ञवल्क्यं य एषोऽनन्तो ऽव्यक्तपरिपूर्णं दैक-  
चिदात्मा तं कथमहं विजानीयामिति ! सहोवाच याज्ञवल्क्यः ! सोऽविमुक्त  
उपास्योऽयम् ! एषोऽनन्तोऽव्यक्त आत्मा सोऽविमुक्ते प्रतिष्ठित इति ! सोऽवि-  
मुक्तः कस्मिन् प्रतिष्ठित इति ! वरणायां नास्यां (Some read अस्यां) च  
मध्ये प्रतिष्ठित इति कावै वरणा काच नासीति ! जन्मांत रकृतान दोषान  
वारयतीति तेन वरणा भवतीति ! सर्वा निद्रियकृतान्यापान नाशयतीति (or  
अस्यतीति) तेन नासी (or असिः) भवतीति ! कतमच्चास्य स्थानं भवतीति !  
भ्रुवोर्ध्वाणस्य च यस्संधिस्स एष यौर्लोकास्य परस्य च संधिर्भवतीति ! एतद्वै  
संधि संध्यां ब्रह्मविद् उपासत इति ! सोऽविमुक्त उपास्य इति

(Ramottara—tapini Upanishat).

“ Atri questioned Yajnavalkya, ‘ How may I recognise this Immortal, Infinite, Unmanifest, Ever—Blissful self ? He answered, ‘ Meditate on Him in the region which He never leaves, wherein He always abides, ‘ Which is that region ? ‘ Varanasi (the central portion of Kashi) between Varana and Nasi...the junction-point of the two eye brows and the root of the nose ; at the point of junction, साधि this world touches the other. The knowers of Brahman, performing their सध्यो meditation here, attain to the clear vision’ ” Again :—

चिच्छक्तिर्ब्रह्मनाडी च सुषुम्ना ज्ञानकाशिनी !

यथेदं काश्यते सर्वं स काशी परितीर्यते ॥

(Quoted in the Shabala Kalpadruma)



सहोवाचेति जावालिरारुणोऽसिरिडा भता ।  
 वरणा पिंगला नाडी तदंत रत्नविमुक्तकम् ॥  
 सा सुषुम्ना परानाडी त्रयं वाराणसी त्वसौ ।  
 तदत्रोत्क्रमेण सर्वं जंतूना हि श्रुतौ हरः ॥  
 तारकं ब्रह्म व्याचेष्ट तेन ब्रह्म भवंति हि ॥

(Kashi—Khanda, Ch. V.)

सरस्वती रजोरूपा तमोरूपा कलिंद्जा ।  
 सत्त्वरूपा च गंगाऽत्र नयंति ब्रह्म निर्गुणम् ॥  
 इयं वेणीहिनिः श्रेणी ब्रह्मणो वर्त्म यास्यतः ।  
 जंतोर्विशुद्धदेहस्य श्रद्धाऽश्रद्धाप्लुतस्य च ॥  
 काशीति काचिदबला भुवनेषुकदा ।  
 लोलकिकेशर्वावलोचना च ॥  
 तर्ह्येयुगं च वरणासिरियं तदीय ।  
 वेणीति योऽत्रगदिताऽक्षयशम भूमिः ॥

(Ibid VII)

Briefly, the body of man is the temple of God ; herein are all the Tirathas, the holy places, in living form ; Spirit and Matter meet and combine in this living tabernacle ; and herein again, in a way, the Finite and the Infinite touch each other more closely at special centres than elsewhere ; meditation on and recognition of the supreme is more possible at and by means of certain centres of the nervous system than at others, even as vision of forms and colors is best through the eye and audition of sounds through the ear ; and the centre between the eyebrows is the penultimate centre, so that when the consciousness of the individual has vitalised it and begun to function in it, he is certain to attain that high spiritual condition which is known as Moksha, after the falling away of the physical body. " The Brahm-Nadi, the Sushumna-Nerve, is the co-efficient, the prime vehicle, of chit-shakti, consciousness, whereby all things are illumined ; hence it is the Kashi, the illuminator. It lies between the Ida'-nerve symbolised by As and the Pingala'-nerve symbolised by varana.' Hara (vairagya embodied) reveals the secret of the Supreme to the soul that has achieved this region, at the moment of his quitting the body of flesh. This triplet repeats in another form the triad of Sarasvati, Yamuna and Ganga, which respectively correspond to Rajas, Tamas, and



Sattva, and constitute the steps of the ladder of experience along which every souls has, willy-nilly, to pass down from and ascend back to Brahman. They form the beauteous arms and the long braid of the divinemaiden with dancing liquid eyes of Lorlarka and Keshava whom we call Kashi."

Again, that Kashi which is eternal, indestructible even during Mahapralayas, is —

पंचकोशपरीमाणं स्वपादतलनिर्मितम् !

विमुक्तं न शिवाभ्यां यदविमुक्तं ततो विदुः ॥

"Five Kroshas in extent, sprung from the feet of Primal purusha and Prakrti' who *never* abandon it"—for the seed संस्कार or बीज of fivefold world of sounds, touches, sights, tastes and smells, is eternally present in the consciousness of Subject—Object, and this Kashi is appropriately located on the Universal stream of life, Ganga, at that part of it where it is उत्तरवाहिनी where it flows "northwards",

upwards, in the ऊर्ध्वरतम soul which has turned away from the outward world and directed its gaze inwards.

Shankracharya has also sung :—

मनोनिवृत्ति परमोपशान्ति ।

सा तीर्थयात्रा मणिकर्णिकावे ॥

ज्ञानप्रवाहा विमला हि गंगा ।

सा काशिकाऽहं निजबोधरूपा ॥

"The retirement of the mind from the cravings of sense, and calm and contentment—these are the true Manikarnika ; the limpid stream of unerring knowledge is the real Ganga ; and the luminous consciousness of the identity of the individual with the universal Self is the real Kashi."

And the scriptural books are strong in their warnings against the self-deception and the other-deception that salvation can be attained cheaply by the mere external death of the body in the external Kashi, without the death of the lower and baser nature in the internal Kashi. That repentance which is without confession and expiation, that पश्चात्ताप which is not strong enough to proceed to प्रख्यात and प्रायश्चित्त will not secure forgiveness of sins.



न जलाहृतदेहस्य स्नानमित्यमिधीयते ।  
 स स्नातो यो दमस्नातः शुचिः शुद्धमनोमलः ॥  
 यो हृब्ध ! पिशुन क्रूरो दांभिको विषयात्मकः ।  
 सर्व तीर्थेष्वपि स्नातः पापो मलिन एव सः

(Kashi Khanda Ch. V).

"The washing of the body of flesh in any or all the waters, is not washing enough. The mind must be washed clean."

सत्यं तीर्थं क्षमा तीर्थं तीर्थमिन्द्रियनिग्रहः ।  
 ज्ञानं तीर्थं धृतिस्तीर्थं पुण्यं तीर्थमुदाहृतम् ॥  
 तीर्थानामपि तत्तीर्थं विशुद्धिर्नसः परा ।  
 एतत्ते कथितं देवि मानसं तीर्थं लक्षणम् ॥

(Ibid).

"Truthfulness, and forgiveness, and control of the senses, and wisdom and patient perseverance and service of others—these are the true Tirthas, the ferries by which the soul may 'cross' beyond the ills of life. The Tirthas of all Tirthas is the purity of a loving mind."

As to the origin and possible value of physical Tirathas, the learned writer says :—

"At the same time, because spirit and matter are always inseparable and always go together every mood of spirit has a co-efficient in a mode of matter, and soul can never manifest without body, and *devas* must have *vigrahas*, and therefore particular places and parts of external Nature have also particular influences and qualities, for helping or hindering the souls of their inhabitants.

भौमानामपि तीर्थानां पुण्यत्वे कारणं शृणु ।  
 यथा शरीरस्योद्देशः केचित्मेध्यतमाः स्मृताः  
 तथा पृथिव्यामुद्देशः केचित् पुण्य तमाः स्मृताः ।  
 प्रभावादभूताद् भूमेः सलिलस्य च तेजसा ॥  
 परिग्रहान्मुनीनां च तीर्थानां पुण्यता स्मृता ।  
 तस्माद् भौमेषु तीर्थेषु मानसेषु च नित्यशः ।  
 उभयेष्वपि यः रतायि स याति परमां गतिम् ॥

"As some parts of the living organism are nobler than the other parts, as the head is reputed the noblest of them all, even so some



spots of the earth have greater virtue than the others. Because of special emanations and force-radiations from special spots on the earth's surface, and because of the peculiar magnetic virtues of the special streams and waters ; and yet more because of the abiding on and near them of virtuous Munis, who radiate from their holy persons the literal ' odors of sanctity,' and act as founts of wisdom—because of these do the various Tirthas obtain their holiness and power to help. He who bathes in both, the inner and the outer Tirthas, he, without fail, attains to the regions of highest happiness."

The last sentence suggests an important aspect of the pavitrapuris, the seven sacred Towns, which, in greater or lesser degree, help the soul to Moksha, Kashi being the foremost of them. It is well known that without spiritual wisdom and illumination there is no Moksha, no emancipation from the fetters of doubt, ignorance, superstition and sorrow.

True, the presence of virtuous Munis may cast a halo of sanctity round any place which may therefore become a place of pilgrimage for ordinary people. But for the same reason it cannot continue to be honoured in the same way after the death or departure of the holy persons. Thus, all the present-day Tirthas are self-condemned. Not only are they totally devoid of the spiritual emanations above spoken of, but, on the contrary, some of them are the favourite resorts of people of questionable character, and centres of obscene rites. It should, therefore, be the duty of every true Arya to enlighten the people about the true meaning of the Tirthas and to transfer their homage to the seats of—the true Tirthas of modern India.

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### **Making Rain by Electricity.**

A tendency which prevails in the English-educated circles in India and which shows the extent of our intellectual subjection and intellectual slavery to the West, is to credit our ancestors with no achievements in any line unless the hall-mark of Western scholars is put upon a statement



relating to India's ancient glory. People of this type do not hesitate to accuse of intellectual dishonesty everybody having faith in India's past greatness. They have no idea of intellectual independence unless blind faith in the judgment of their Western masters be dignified with that title. This is a tendency to be strongly deprecated, and till it is rooted out of our minds, it is useless to think of better days for India.

For instance, among the various sorts of Yajnas that are enjoined to be performed in the Shastras, there is one by performing which it is possible to produce rain by artificial means. There have been many who have doubted the efficacy of such an operation simply because it was written in oriental books and practised in an eastern country. We can, therefore, only hope that the following paragraph taken from the science column of the *Hindu*, December 25th, will make them think better of Indian learning and teach them to believe that truth can also exist outside the jurisdiction of the Western civilization and independently of it. The paragraph runs as follows.

'A new scheme for artificially producing rain is to be tried out in Australia, where there are large sections of land that would be valuable for agriculture purposes if sufficient moisture could be insured. A captive balloon at a height of 6,000 to 7,000 feet and anchored in the path of prevailing winds will be used to discharge electricity into the atmosphere : it is hoped thus to cause sufficient ionization to provide nuclei upon which the moisture of the clouds will condense.

### **The Greatness and Antiquity of Ayurveda.**

At the last session of the All-India Ayurvedic conference Kaviraj Jamini Bhushan Roy delivered a speech in which among other things he established the antiquity and greatness of Ayurveda by means of a long array of opinions purely Western and entirely Allopathic. In these days when the Ayurvedic system is at a discount in official



quarters and very much discredited in the eyes of Allopathic practitioners' councils, the president did well to remind the enemies of the system of the high estimation in which Ayurveda is held by some eminent doctors of Allopathy. He remarked that the Indian civilization was at its zenith when many other peoples had not yet emerged from their primitive condition and that "it was frankly admitted by every savant in the world, that *the rudimentary principles of almost every science had their origin in this country.*" He then cited the opinions of a few of the Western savants some of which are given below.

Dr. A. F. R. Hoernle, M. A., Ph. D., C. I. E., says in his *Studies in the Medicine of Ancient India* :—

"Probably it will come as a surprise to many, as it did to myself, to discover the amount of anatomical knowledge which is disclosed in the works of the earliest medical writers of India. Its extent and accuracy are surprising when we allow for their early age, probably the 6th century before Christ, and their peculiar methods of definition. In these circumstances, the interesting question of the relation of the medicine of the Indians to that of the Greeks naturally suggests itself. The possibility, at least, of a dependence of either on the other cannot well be defined when we know as an historical fact that two Greek physicians, Ktesias about 400 B. C. and Megasthenes about 300 B. C. visited and resided in Northern India. Next, in his *History of Medicine* Dr. Max Neuburger writes :— "That Greek Medicine adopted Indian medicaments and methods is evident from the literature.... Indian physicians, means and methods of healing are frequently mentioned by Graeco Roman and Byzantine authors as well as many diseases, endemic in India, but previously unknown. During the rule of the Abbasides, the Indian physicians attained still greater repute in Persia whereby Indian medicines became engrafted upon the Arabic, an effect which was hardly increased by the Arabic dominion over India. Indian influence, in the guise of Arabic medicine, was felt anew in the West. The apparently spontaneous appearance in Sicily, in the 15th Century, of Rhinoplastic surgery bespeaks a long period of previous Indo-Arabian influence. The plastic surgery of the 19th Century was stimulated by the example of Indian methods, the first occasion being the



news, derived from India, that a man of the brickmaker caste had by means of a flap from the skin of the forehead fashioned a substitute for the nose of a native."

Thus we see that all other systems of medicine had their origin in Ayurveda and that even the Science of surgery had its birth in India.

Ignorance of Ayurveda has often led Western physicians to erroneous conclusions. For instance it is said that the first description of the disease of small pox is given in the well-known treatise by Rhazes who flourished in the 10th century. While the fact is that long before this time the symptoms and treatments of Masurika (small pox) were discussed in Charaka and Susruta. These mistakes are sure to be rectified as the acquaintance of the Western people with Ayurveda increases. In the meantime —

It is a matter of congratulation that many Western medical men have been able to realise the greatness of Ayurveda. The illustrious surgeon, Sir Havelock Charles, when Professor of the Calcutta Medical College, often used to say to his pupils. "I am only repeating to you what the Aryan medical science preached two thousand years ago and am reproducing to you only a small fragment of the lesson taught by Charaka." And the great regard Sir Havelock has for the Vedic system of medicine is shown by the extract from *Charaka* inscribed on the marble tablet placed by him on the wall opposite the staircase of the Calcutta Medical College. Dr. Clarke of Philadelphia observed after a perusal of the English translation of *Charaka*: — "If the physicians of the present day would drop from the Pharmacopœa all the modern drugs and chemicals and treat their patients according to the methods of *Charaka*, there will be a less work for the undertakers and fewer chronic invalids in the world." Speaking of the same work Dr. Paul Bartholomew says :—

"I have been exceedingly struck with the profound meanings of many passages which indeed go beyond any thing that I have met before in medical literature."

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## ANCIENT ARYAN CIVILIZATION AND CULTURE.

### *Buddha and Jesus Compared.*

In the beginning of his Chapter on the above named subject, T. W. Doane, the author of "*Bible Myths and Their Parallels in other Religions*" observes:—"The mythological portions of the histories of Buddha and Jesus are, without doubt, more in resemblance than that of any two characters of antiquity." And he has succeeded in tracing no less than 48 important points of similarity which show, among other things, the pre-existence of Buddha in heaven—his birth of a virgin—the songs of the angels at his birth—his recognition as a divine child—his disputation with the doctors—his temptation in the wilderness—his transfiguration on the Mount—his life of preaching and working miracles and finally his ascension into heaven—all of them almost exactly as they are set forth in the Bible about that other Christ, the Jesus of Nazareth. The author concludes his chapter in the following significant manner.

"These points of agreement, 'with the Gospel narrative,' says Prof. Beal," naturally arouse curiosity and require explanation. If we could prove that they (the legends related of Buddha were unknown in the East for some centuries after Christ, the explanation would be easy. But all the evidence we have goes to prove the contrary.

It would be a natural inference that many of the events in the legend of Buddha were borrowed from the Apocryphal Gospels if we were quite certain that these Apocryphal Gospels had not borrowed from it. How then may we explain the matter? It would be better at once to say that in our present state of knowledge there is no 'complete explanation to offer.'



"There certainly is no "complete explanation" to be offered by one who attempts to uphold the historical accuracy of the New Testament. The "Devil" and "Type" theories having vanished, like all theories built on sand, nothing now remains for the honest man to do but acknowledge the truth, which is, that the history of Jesus of Nazareth as related in the books of the New Testament, is simply a copy of that of Buddha, with a mixture of a mythology borrowed from other nations. Ernest de Bunsen almost acknowledges this when he says :

"With the remarkable exception of the death of Jesus on the Cross, and of the doctrine of atonement by Vicarious Suffering, which is absolutely excluded by Buddhism, the most ancient of the Buddhistic records known to us contain statement about the life and doctrines of Gautama Buddha which correspond in a remarkable manner, and impossibly by mere chance, with the traditions recorded in the Gospels about the life and doctrines of Jesus Christ. It is still more strange that these Buddhistic legends about Gautama as the Angel Messiah refer to a doctrine which we find only in the Epistles of Paul and in the fourth Gospel. This can be explained by the assumption of a common source of revelation ; but then the serious question must be considered, why the doctrine of the Angel Messiah, supposing it to have been revealed, and which we find in the East and in the West, is not contained in any of the scriptures of the Old Testament which can possibly have been written before the Babylonian Captivity, nor in the first three Gospels. Can the systematic keeping back of the essential truth be attributed to God or to man ? "

Beside the work referred to above as being translated by Prof. Beal, there is another copy originally composed in verse. This was translated by the learned Fonceau, who gives it an antiquity of two thousand



years, "although the original treatise must be attributed to an earlier date."

In regard to the teachings of Buddha, which correspond so strikingly with those of Jesus, Prof. Rhys Davids, says :

"With regard to Gautama's teaching we have more reliable authority than we have with regard to his life. It is true that none of the books of the three Pitakas can at present be satisfactorily traced back before the council of Asoka, held at Patna, about 250 B. C., that is to say, at least one hundred and thirty years after the death of the teacher ; but they undoubtedly contain a great deal of much older matter."

Prof. Max Muller says :—

"Between the language of Buddha and his disciples, and the language of Christ and his Apostles, there are strange coincidences. Even some of the Buddhist legends and parables sound as if taken from the New Testament, though we know that many of them existed before the beginning of the Christian Era."

Just as many of the myths related of the Hindu Saviour Krishna were previously current regarding some of the Vedic gods, so likewise many of the Myths previously current regarding the god Sumana, worshipped both on Adam's peak, and at the cave of Dambulla, were added to the Buddha myth. Much of the legend which was transferred to the Buddha, had previously existed, and had clustered around the idea of a Chakrawarti. Thus we see that the legend of Christ Buddha, as with the legend of Christ Jesus, existed before his time.

We have established the fact, then, and no man can produce better authorities—that Buddha and Buddhism, which correspond in such a remarkable manner with Jesus and Christianity, were long anterior to the Christian era. Now, as Ernest de Bunsen says, this remarkable



similarity in the histories of the founders and their religion, could not possibly be explained by chance.

Whenever two religious or legendary histories of mythological personages resemble each other so completely, as do the histories and teachings of Buddha and Jesus the older must be the parent, and the younger the child. We must, therefore, conclude that, since the history of Buddha and Buddhism is very much older than that of Jesus and Christianity, the Christians are incontestably either sectarians or plagiarists of the religions of the Buddhists.

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### **Marie Corellie on Modern Civilization.**

"At the present time when the greatest war ever known is shaking the world can we dare say the visitation is undeserved? Have the nations now warring together obeyed or disobeyed the eternal laws? Have not some of them questioned the very existence of God, and allowed atheists and materialists to dominate their literature and govern their Press? What have we done to prove our faith in the "Life Everlasting"? How have we shown that we believe in the eternal personality of the soul? For years of happy peace, crowned with more blessings from God than we have recognised or merited, we have made self-worship, our creed. We have pampered self; our one idea has been and for that matter still is in a great measure to feed, clothe and amuse the self—always the material self, never the spiritual.

The result of this has been satiety, restlessness, and constant dissatisfaction; we convince ourselves that we never get enough money, and never have enjoyment equal to our need; we are always on the rush for some new sensation, for wealth, position, power, pleasure—all for bodily self alone—and so we turn liberty into licence"



## REVIEWS AND NOTICES.

### **How we Remember Our Past Lives.**

(*And other Essays on Reincarnation*) C. Jinarajadasa,  
M. A., Theosophical Publishing House, Adyar,  
Madras, India; Price Re. 1 or Is. 6d.

This small volume comprises four essays on Reincarnation. They were all delivered as lectures by Mr. Jinarajadasa during the course of his Theosophical work in America, England and India. The doctrine of Reincarnation is becoming popular in the West, though it has still to encounter there lot of opposition and prejudice of the orthodox exponents of religion and science. In India it has always occupied the foremost position in the philosophical speculation of thinkers and is so familiar with the people that it almost carries with it an axiomatic truth. We will rarely find people doubting its validity. The treatment of the doctrine in the first Essay is so scholarly, so scientific in spirit and so philosophical in insight that one cannot help admiring Mr. Jinarajadasa's persuasive style and earnestness of purpose. He shows that the doctrine enjoyed a wide prevalence in Antiquity and is associated with the names of great thinkers but the one objection that can logically be brought against reincarnation lies in the question "If, as you say, I have lived on earth in other bodies, why don't I remember the past?" In answer to this question he gives us a penetrative discussion on the nature of memory. Memory in his opinion is not mere *recalling*, locating incidence in time and place but it is a sort of summing up. The individual passes through a series of experiences which brain records and wipes out. Remembering and forgetting are functions of the brain. But the net resultant of all these experiences and the primary movements physical and mental preserved not in the form of individual incidents remembered but in the form



of "moods," "attitudes," "tendencies," "likes and dislikes," "talents and faculties." We may not remember in detail all the particular experiences that go to make up these phenomena but we are perfectly sure that we have passed through them. You see an Indian speaking English, you at once conclude that he must have had passed through all the elementary efforts which the knowledge of an alien language requires. The speaker himself is convinced of the fact though he cannot recall to himself those various efforts.

He then discusses extraordinary likes and dislikes in certain people which cannot be traced to their experiences of this life and concludes that they must be the result of experiences undergone in a previous life or else there is no accounting for them. For example, the phenomenon of "love at first sight" can only be explained on the basis of Reincarnation. Then there is found "unusual disliking" in certain people for certain other people which no particular experience of their present life can explain. Here, again, Reincarnation offers a solution, which is that in their previous lives they must have had bitter mutual relations, the memory of them flashes to the mind of the sufferer and he feels a sort of disliking or a "drawing back" from the other. Then he takes up the case of geniuses—in religion, poetry, art, music, statemanship, and in various other departments of life. Heredity can not account for them, for Heredity stands for gradual accumulation of quality which each generation transmits to the next till we arrive to a particular individual in whom that special quality gets accumulated in the highest degree and constitutes thereby a genius. But this theory falls to the ground when we examine actual cases from the geneo'logical standpoint. We come across genuses whom you can trace backward and forward without finding traces that can justify his exalted mentality. He then discusses the inadequacy of the Mendelian conception of heredity which considers that a genius is



"released " merely by the removal of inhibiting factors and is not the result of slow accumulations.

The Theory of Reincarnation has the great merit of *Workability*. It works, it explains facts so complex and intricate. Scientific people cannot reject it for a very long time. It supplements the doctrines of Heredity and Evolution. Mr. Jinarajadasa has given us the Psychological treatment of the theory but we would like him to enlarge his thesis and give us an exhaustive treatment from the Metaphysical point of view also. We believe that the great Metaphysicians of the past and present have acknowledged the truth of it. Plato and Pythagoras believed in it. Kant implied it. Deussen calls it the most satisfactory, Meterlink considers it the most plausible and the least repellant to our reason. It fits in with Eucken's Activistic Philosophy. It has its *cash value* in the sense of encouraging us in the way of bettering our Karmas to occupy higher planes of existence in our next lives. Thus Pragmatic School of Philosophy is also its supporter. We are sure that young thinkers instead of deriding or caricaturing the conception would follow Mr. Jinarajadasa and devote their valuable thought to the elucidation of this deeply philosophical and much neglected doctrine of life. Only Indian mind can grasp its subtlety and do it justice that it deserves.

SUDHAKAR.

*The Basis of Morality by Annie Besant, Theosophical  
Publishing House, Adyar, Madras.*

In this pamphlet Mrs. Annie Besant discusses the world old problem of the basis of morality or the test of Right and Wrong. She brings to the light of reason the various solutions offered and criticizes the claims of each in turn. The treatment of the subject indicates her characteristic lucidity and flow of language. We, however, differ with her conclusions here and there. While criticising *Revelation* as the criterion of Morality she



says ancient Revelations, being given for a certain age and certain social conditions, often cannot and ought not to be carried out in the present state of Society..... that they contain contradictions, and often absurdities to say nothing of immoralities." If such is the case why to call them Revelation? The true revelation must be free from all these defects. It must contain truths that are not absurd nor contradictory to each other, to say that Revelation is for a particular age and certain social conditions is to bind Truth by the limits of Time and Space and make it transient and fleeting. If such is the sense in which Mrs. Annie Besant uses the word Revelation, we don't object to her conclusion that it cannot be the sure basis for moral judgments. She next takes up *Intuition*, meaning thereby the familiar faculty of conscience and proves that it is not a *permanent gift* of God, given to all human beings to settle the questions of Right and Wrong but it is a faculty like all other mental faculties, which grows gradually and is dependent upon experience. Education, Heredity and Environment, all these factors contribute to its nature and stability. It may be available help but not sure and certain criterion of Morality. She then passes on to the third solution—the solution of Utility—the doctrine of the greatest happiness of the greatest number" This solution, too, she rightly says, fails as a compelling power with the majority and is insufficient as motive. Its chief fault lies in the fact that it sacrifices the happiness of the minority and does make Morality Universal as seeking the happiness of *all*. The fourth solution is offered in the form of Evolution Theory and this solution Mrs. Besant considers as sound and wholesome. She has not clearly enunciated what she means by *Evolution*, how it works, whether we progressively understand and interpret moral laws or those laws themselves undergo progressive changes. Evolution only indicates a *method*, a process. It tells how things happen. In



morality we transcend the actual facts. We are concerned with how things ought to happen. Moral Laws are normative and not positive. Evolution Theory offers us at the most only an historical explanation of the positive changes going on in the material world but fails to give any ethical justification of them. Lastly she takes up the mystic solution of the problem of Morality. Mysticism is personal realization of God, an inner appropriation of truth unconcerned with intellectual grasps of morality. Mysticism has an element of truth but to depend upon it for the knowledge of good and evil in all particular instances is useless. Mystic verdicts though reached independently of intellectual process must still justify themselves at the bar of reason and accumulated experience of humanity. The question of Right and Wrong is a complex one and its solution demands the co-operation of all these five sources which Manu counts as four :—

श्रुति (Veda-Revelation) स्मृति (tradition as governed by the Law of Evolution) सदाचारः (virtuous conduct-utility) स्वस्य च प्रियमात्मनः Self-satisfaction or the satisfaction of one's conscience.

SUDHAKAR.

बाल धर्म शिक्षक (*Children's Moral Reader*) by Pt. Kashi Nath, Manager, Marwari Vidyalaya and Kanya Vidyalaya, Cawnpur. Price Ans. 3 only.

This little book of about 70 pages claims to be a non-sectarian moral reader for Hindu boys and girls. The author has, however, been obliged to preach against evil institutions, customs and ceremonies which have been universally condemned. The language of the catechism is too difficult for children and the answers do not always lead up to the following questions. Here and there the instructions seem to be meant more for the guardians than for children themselves. All the same, it is a useful guide for parents and guardians and can with advantage, be used by grown up boys and girls.



गृहस्थ धर्म (*Domestic Duties*) by Dr. Bhana Ram of Ambala is a very useful little book containing a number of necessary directions for women relating to their general health, their material duties, their peculiar ills with medicines and cures mostly according to Allopathy. Can be had of the author for Ans. 4 only.

M. Dwaja Ram Arya of the Amrita Aushdhalya, Patiala, has sent us a specimen of the yellow colour manufactured by him. As a native manufacturer, he deserves encouragement at the hands of the public.

The Dyal Singh Library Trust Committee's Report for 1914 shows that the institution is embarking on a career of greater usefulness to the public. The Kindergarten toys of Pundit Devi Datta Sharma (Maharagaon, P. O. Bhuwali, Dist. Naini Tal) designed to teach the alphabets of several languages and the elements of Arithmetic and drawing are a useful invention for children.

K. R.



# The Gurukula Samachar.

*Motto I*:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda*.

*Motto II*:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer*.

The third and the last portion of Mahatmaji's lecture on Vedic Revelation came off one week after the second one. The special subject of the discourse was the infallibility of the Vedas. He said that a full and exhaustive treatment of the subject required the test and examination of every word of the Vedas, which was literally impossible in such a lecture or any lecture at all. After all the particular questions had been answered, still there would remain a ground for the dissenters. The Vedic scholarship was yet in its infancy and a large portion of the scriptures was still awaiting interpretation. Under the present circumstances, therefore, they could only test the whole by the part known to them as also by the opinion of the bright galaxy of Indian Rishis who knew them. These latter were all unanimous in assigning the final authority to the Vedas. As regards the former, the general theory of Human life as taught in the Vedas and the solutions of all sociological and other questions



given therein—and the world was not altogether unacquainted with them to-day—should convince all rational people that the scriptures which contained these could in no way be fallible.

### **Lohri in the Gurukula.**

The Lohri festival was celebrated by the Gurukulites in a characteristic manner. Large fires were burnt at three places round which the Brahmcharies gathered in large numbers each with a number of sugar canes in his hands. The sugar canes were used more as fire works than anything else. One by one, the canes were heated in the fire and when sufficiently hot, were struck upon the floor when they emitted a loud report which was enjoyed by the whole company. The professors in a body were seen loitering near the outer fringe of the crowd; not unfrequently some of them were given heated canes of which it is a pity, that not more than one or two exploded rather indifferently.

### **Miss Beck and the Gurukula.**

The following letter received by the Governor of the Kula from Miss. E. J. Beck, Secretary, *National Indian Association*, London, will, we are sure, be read with interest.

NAGPUR.

4th January 1916.

DEAR SIR,

In writing to thank you and the members of your staff for the courtesy shown to my sister and myself when we visited the Gurukula last week, I wish to express my interest in the work that you are doing.

The excellent arrangements for the education of the students, the simplicity of their lives and the example of self sacrifice which they have before them in the lives of



their teachers, should be strong factors in moulding their characters for good, and if together with this they are taught a broad minded sympathy and a tolerance for others with whom they will have to associate when taking up the work of their lives and who may have been brought up with different views from their own, they should be fitted to serve their country in whatever direction she may need them.

Whether it may be in philanthropic work—the alleviation of suffering, the tending of the sick, the elevation of the poor or whether it may be in the industrial development of the country, the education of the people or in an administrative capacity, I trust that the students of the Gurukula will in their after lives justify this method of training and reflect honour on the Institution and on these noble men who are sacrificing their own self interests for the cause of the younger generation.

With best wishes,

Yours sincerely,

E. J. BECK.

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**Antiquity of Copper.**

Mr. A. Glose while proving that the Sumerians were of Indian origin says :—

“The early history of Babylonia is a record of Sumerian domination and progress. The excavations of the city mounds at the lowest levels disclose Sumerian culture so advanced that the people were already using copper. The Sumerian copper implements found at Tello in Babylonia, probably go so far back as 4000 B. C. A bronze statuette of Gubea, perhaps the greatest of all the Sumerian Kings dating back to 2500 B. C., is a landmark in the history of the antiquity of copper. More than one eminent archaeologist has advanced the opinion that India was the first home of the bronze industry. Even such a conservative historian as Mr. Vincent Smith admits that copper was used in India in very ancient times. Some of the pre-historic copper implements (probably dating back to about 2000 B. C.) of the most remarkable hoard discovered in 1870 at Gungeria, in the Central Province, bear a close resemblance to those found in Babylonia. Although very valuable work has been done in Southern India by Mr. Rhea by his discoveries of pre-historic metal implements, a great deal has yet to be done in this direction in the way of discovery and serious study to throw light on the ancient history of metallurgy in India and its possible connection with Mesopotamian culture.”



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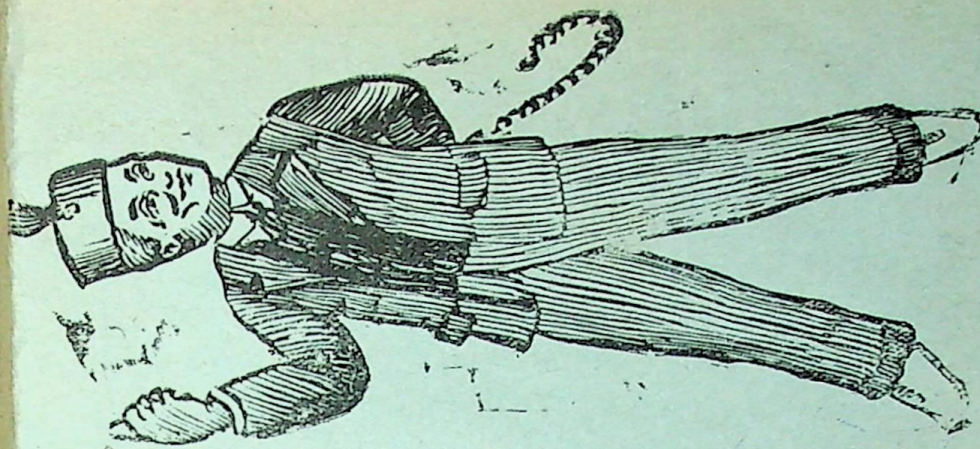
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